MAI KA PIKO A KE MOLE:
CLEARING PATHS AND INSPIRING JOURNEYS TO FULFILL KULEANA THROUGH ʻĀINA EDUCATION

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By

Maya L. Kawailanaokeawaiki Saffery

Dissertation Committee:

Julie Kaomea, Chairperson
Antoinette L. Freitas
J. Noelani Goodyear-Kaʻōpua
Patricia Halagao
Mehana Blaich Vaughan

No ke kama, ka moʻopuna, ka pua hoʻi
e ulu a mohala ana i ka mole o Konahuanui,
i ka malu o kona piko o ke kuahiwi.
No Hāʻalewaiakamanu Hoʻoipoikamalanai.

HE WAHI MAHALO

This dissertation is a lei I weave about ʻāina education. I am extremely thankful for all the kānaka and ʻāina who have generously provided the pua of stories, pua of places, and pua of practices that make up this lei. It is my hope that my fellow ʻŌiwi educators will find beauty and function in its many strands as they embark on developing and implementing ʻāina education in and for their own communities. Additionally, I hope that it will be worn proudly by those who have contributed to its making. May it serve as a constant reminder of my aloha and mahalo for all they have given me.

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Just like every waʻa needs its kāpena, every committee needs its chair, and I was so fortunate to be lead, guided, mentored, and supported by my beloved kumu, kāpena, and luna

hoʻomalu, Dr. Julie Kaomea. Our journey together started long before I began my PhD studies. I truly believe that our kūpuna purposefully put us in each other's lives—from my early years as an elementary student in her math class to over a decade later walking into my graduate research methods course at UHM and realizing that the professor with a Hawaiian last name that I chose from my Master's program requirements sheet was my elementary math teacher who had since changed her name back to her inoa ʻohana. When I speak to new students just beginning their PhD journey, the one piece of advice I give them all is to find a mentor who you trust, can talk to, respect as an academic and as a person, and will be there to support and challenge you the entire time so you can be successful. I am blessed to have found a chair and mentor with all these qualities and so much more. E Julie, words are insufficient to express my aloha and mahalo for you and everything you have done to support me throughout this process. In many ways I am sad that this part of our journey together is over, but I am excited about the new ways that we will hopefully be able to continue to learn from, support, and partner with each other on projects and initiatives that will serve our ʻāina and lāhui. Our kūpuna made sure our paths crossed many times so far, and I know they will stay with us as our paths continue to converge …mai ka piko a i ke mole.

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other even when it seemed like another step was impossible. You were there when the path was smooth and when it got rocky. You were there to celebrate the milestones and navigate through the unexpected twists and turns. From beginning to end, I am so grateful that we are still walking alongside each other on our ala nihinihi a hiki a i ke mole.

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ʻāina ʻo Kahanaiki i ke ahupuaʻa o Kailua. Ua hoʻoipo nō i ka Malanai a hānau ʻia ʻo Hāʻalewaiakamanu, kuʻu lei poina ʻole. I call out in reverence the names of my parents, grandparents, and homeland—those to whom I belong—as well as the names of those in the family that I am now growing—those to whom I am responsible. You are the reason I embarked on this journey to understand ʻāina education in the first place. You are the ones I hope to make the most proud with this dissertation. You are the ones who anchor me to my mole, the foundation upon which I stand, the taproot that connects me to my past, present, and future. The ala nihinihi I travel ultimately leads back to you. No ʻoukou kēia lei aloha pau ʻole.

ABSTRACT

This dissertation is a study of ʻāina education. Through a genealogically and epistemologically grounded Indigenous research methodology, I explore how ʻŌiwi educators honor and nurture the development of kanaka-ʻāina (people-land) relationships through their curricula and pedagogies and how their practices build upon, challenge, and extend existing theories of Place-Based Education. I approach this research project through a three-year case study of an Indigenous graduate exchange program between the Indigenous Politics Program at the University of Hawaiʻi at Mānoa (UHIP) and the Indigenous Governance Program at the University of Victoria in British Columbia (IGOV). Asserting that the time has come for the underpinnings of ʻŌiwi scholarship to be rooted in our own people, places, and practices, I push the boundaries of conventional research methodologies by turning inward to Indigenous epistemologies to create an Indigenous research methodology that is rooted in the knowledge systems of my kūpuna (elders, ancestors). Through a modified method of kupuna lensing (Freitas, 2015), I draw on images, concepts, and lessons embedded in a mele (song, chant) from my hula genealogy, "A Maunakea ʻo Kalani," to imagine how our kūpuna might have explained and given meaning to contemporary educational practices that I observed and participated in during my case study of the UHIP-IGOV exchange. Ancestral concepts and practices woven within the lines of poetry of this mele written for Queen Emma's 1881 trip to Maunakea help me to make sense of the themes, patterns, and relationships that emerged from my data and reveal present-day expressions of ancestral concepts that are enacted within the context of this ʻŌiwi, ʻāina education program. Informed by my positionality as a Kanaka Hawaiʻi educator, scholar, and hula practitioner, I ultimately weave these (k)new understandings into a theory and pedagogy for ʻāina education, a lei of ʻike kupuna and ʻike o kēia ao nei (ancestral knowledge and knowledge from this time) that not only challenges and pushes back on Place-Based Educational narratives but simultaneously (and perhaps more importantly) sheds new light and creates new life around the field of ʻāina education.

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CHAPTER 1

EIA HAWAIʻI, HE MOKU, HE KANAKA:

THE FOUNDATION OF ʻĀINA EDUCATION

Eia Hawaiʻi	Here is Hawaiʻi
A he moku	An island
A he kanaka, e a e	A man
A he kama na Kahiki	A child of Kahiki
He pua aliʻi mai Kapaʻahu	A royal flower (offspring) from Kapaʻahu
He kanaka Hawaiʻi, e a e	Hawaiʻi is a man
Mai Moa-ʻula-nui-ākea	From Moaʻulanuiākea
O Kanaloa	Of Kanaloa
He kanaka Hawaiʻi, e a e	Hawaiʻi is a man, indeed
A he moʻopuna na Kahiko	A grandchild of Kahiko
Lāua ʻo Kapulana-kēhau	And Kapulanakēhau
He kanaka Hawaiʻi, e a e	Hawaiʻi is a man, indeed

He mele no Kahiko[1]

If I close my eyes, I can still hear the words of this mele (song, chant) lifting up over the piko (summit, center) of Kahoʻolawe and skimming along the surface of the ʻAlalākeiki channel to the slopes of Haleakalā. I can still see the mixing of Kanaloa's[2] many hues spread out before me where land meets sea—reds and blues, browns and greens. As my hula sisters and I stood together at the rain koʻa (shrine) for Kāne[3] on the puʻu (peak) of Moaʻulanui on the island of Kahoʻolawe, our voices blended with the beat of the kilu (Hawaiian knee drum), seeming to lift

[1] The mele "Eia Hawaiʻi" was first taught to my kumu hula, Māpuana de Silva, by her kumu hula, Maiki Aiu Lake, in 1975 as a part of her ʻūniki (traditional graduation) repertoire. The Hawaiian words of this mele shown here, along with their English translations, are from notes taken by my kumu in class on August 6, 1975 as Aunty Maiki taught the mele aloud (M. de Silva, personal communication, January, 1, 2012).

[2] Kanaloa is another name for Kahoʻolawe. Kanaloa is also our akua (deity) of the deep ocean. My use of the name Kanaloa here brings with it all these many meanings and more, which was intentional.

[3] Kāne is our akua (deity) of freshwater.

and move the graceful hands of our kuaʻana (elder hula sister), Kahikina de Silva as she danced and drummed. The mele "Eia Hawaiʻi" was our final offering during the Kāholoikalani ceremony on a beautiful October day in 2006. Members of the Protect Kahoʻolawe ʻOhana (PKO) and the Kahoʻolawe Island Reserve Commission (KIRC) had brought together aloha ʻāina[4]—practitioners and conservationists, students and teachers, families and community members—from across Hawaiʻi to raise our voices, bodies, and spirits in song, dance, and prayer for the purpose of calling the Nāulu rain clouds from Maui to return to Kahoʻolawe in order to help grow new life on its barren plains. By collectively breathing new ea[5] (breath, life) into this twelfth-century mele, my hula sisters and I were also sharing ea with Kanaloa and all the kūpuna—ʻāina, akua and kanaka[6]—present that day, whose genealogies and histories are woven together within the lines of poetry of "Eia Hawaiʻi." As poʻe hula (hula practitioners), we were not just calling the rain to return life to this sacred island but also calling out to our people through the words of this mele to rise up and return to Kahoʻolawe as well so that we, too, can reestablish relationships and cultivate new life, which is needed to sustain us all.

I first learned to chant "Eia Hawaiʻi" in the year 2000 when I was preparing to travel to the Eighth Festival of Pacific Arts in New Caledonia with my hālau hula (hula school) as part of the larger Hawaiʻi delegation. In our tradition, the mele and hula for "Eia Hawaiʻi" were usually reserved for those training to be hoʻopaʻa or kumu hula.[7] However, when we were given this incredible opportunity to represent our nation at the festival, my kumu hula, Māpuana de Silva, decided to teach all members of our delegation to chant "Eia Hawaiʻi" so that we could stand

[4] I use the term "aloha ʻāina" here to refer to people who practice aloha ʻāina, who act on their unwavering love, commitment, and dedication to our land through physical. spiritual, cultural, and intellectual expressions and interventions.

[5] Ea can also mean to rise up and is often used in the political context as the Hawaiian equivalent to the word "sovereignty."

[6] The kūpuna, seen and unseen, who were present that day were not only kanaka (human) but also akua (divine, elemental deities) and the ʻāina (land) itself.

[7] Both are terms for different kūlana or positions within a hālau hula. Hoʻopaʻa (literally, to memorize, study; to make firm) are those responsible for drumming and chanting while kumu hula are the hula teachers, those from whom all of the ʻōlapa (dancers) and hoʻopaʻa learn their hula and mele. In my hālau hula, you must spend many years as a hula student and ʻōlapa before you are invited to train to become a hoʻopaʻa and kumu hula.

unified as ka lāhui Hawai‘i (the people, nation of Hawai‘i) and share this mele when introducing ourselves and our homeland to our hosts and fellow Pacific Islanders. As a young haumāna hula (hula student) at the time, years away from my first ‘ūniki,[8] I was privileged to be able to learn this mele alongside my hula sisters and brothers and then share it in appropriate cultural contexts throughout New Caledonia with the other artists and cultural practitioners in our delegation. After this life-changing experience, I continued to offer this mele over the years in similar contexts around the world, from the floors of traditional long houses during cultural and intellectual exchanges with Coast Salish peoples of the Pacific Northwest, to welcoming ceremonies for our beloved wa‘a kaulua ‘o Hōkūle‘a (double-hulled voyaging canoe, Hōkūle‘a) on shores across the Pacific and the world during the Mālama Honua Worldwide Voyage.

My history with this mele has spanned almost two decades during which my understanding of “Eia Hawai‘i” has grown, revealing new lessons and levels of significance along the way. As I matured in my hula training so did my practice of this mele, transitioning from chanting with others to chanting alone to finally making my own kilu and offering both the words and hula as a ho‘opa‘a and kumu hula. If I reflect on how my story with this mele has unfolded, the most impactful chapters would have to be about my two offerings of “Eia Hawai‘i” on Kaho‘olawe. They not only capture how my relationship with this mele has grown over time but also how my relationship to my homeland of Hawai‘i has deepened as well, influencing all aspects of my life—personal, professional, and academic.

My dissertation begins with memories from the first of these two offerings, during the 2006 Kāholoikalani ceremony. It was the first time that I offered this mele in ceremony on the land in Hawai‘i. Until then, I had only offered it in contexts far away, where we were the malihini (visitors, guests) introducing ourselves to the people of distant lands. In those instances, we needed to bring our ‘āina and kūpuna (land and ancestors) with us through the words of this mele, but on Kaho‘olawe our ‘āina and kūpuna were right there in front of us, under our feet, and all around us. We could see, feel, and speak directly to them through our mele and hula, thus strengthening our connection and kuleana (responsibilities, roles, obligations) to each other. We were no longer introducing ourselves as malihini, but instead connecting ourselves to the

[8] “Graduation exercises, as for hula, lua fighting, and other ancient arts (probably related to niki, to tie, as the knowledge was bound to the student)” (Pukui & Elbert, 1986, p. 372).

histories and genealogies of our people and homeland in their very presence, in the hopes that we would be recognized as kamaʻāina (children of the land). I open my dissertation with this mele and moʻolelo (story, history) in order to introduce the importance of kanaka-ʻāina relationships,[9] which serves as the foundation for my research on ʻāina education; to situate my research within the study and practice of mele as repositories of Hawaiian epistemology; and to present stories from my early exposure to forms of education, such as my hula training, that recognize, honor, and nurture the development of these kinds of relationships. "Eia Hawaiʻi" has always allowed me to open ceremonial space to engage with those welcoming me to their lands by giving me the words to introduce myself and my intentions through the names and stories of people and places from whom I descend. Therefore, it seems appropriate for me to begin my dissertation with the words of this same mele in order to similarly open intellectual space to engage with my readers, so that I can introduce my myself and my intentions as an emerging Kanaka Hawaiʻi[10] scholar whose ancestral, cultural, and educational backgrounds form the foundation upon which my doctoral research is grounded.

"Eia Hawaiʻi": The Significance of Kanaka-ʻĀina Relationships

The mele "Eia Hawaiʻi" comes from the tradition of Mōʻīkeha, the famous voyaging chief from the twelfth century. Some moʻolelo say he belonged to Hawaiʻi and eventually fled to Tahiti with his brother ʻOlopana after battling with their elder brother Kumuhonua (Kamakau, *Ka Nupepa Kuokoa*, 1867, January 5, p. 1). Others say that Mōʻīkeha originated from Tahiti (Fornander, Vol. IV, 1916) where his brother, ʻOlopana, and ʻOlopana's wahine (female

[9] Throughout my dissertation, I refer to "kanaka-ʻāina relationships" as those that are developed between people, in general, and the ʻāina of Hawaiʻi. The lower-case form of "kanaka" allows me to be inclusive of both Hawaiians and non-Hawaiians (since our educational programs in Hawaiʻi are offered by and reach a diversity of people) while simultaneously drawing a connection to upper-case Kanaka Hawaiʻi as a reminder that any form of education in Hawaiʻi that engages the ʻāina of Hawaiʻi must also include Kānaka Hawaiʻi in some way. In doing so, it encourages each of us to explore our unique positionality and kuleana in relation to the Native land and people of Hawaiʻi and then to develop our own relationship accordingly.

[10] Inspired by the words of the mele "Eia Hawaiʻi" ("He kanaka Hawaiʻi"), I have chosen to use the term "Kanaka Hawaiʻi (or "Kānaka Hawaiʻi" in its plural form) throughout my dissertation to refer to the Indigenous people of Hawaiʻi who can trace our ancestry back to the land itself. There will also be times when I will use the English word "Hawaiian" to refer to Kanaka Hawaiʻi.

partner), Luʻukia, eventually joined him. However, all accounts agree that "Eia Hawaiʻi" was first chanted by Kamahualele, Mōʻīkeha's kāula nui (great prophet, seer) and kākāʻōlelo (orator, storyteller, advisor) as their waʻa approached Hawaiʻi after leaving Tahiti in the midst of much controversy stirred up by Mōʻīkeha's rivals. It is for this reason that some refer to this mele as *ke mele a Kamahualele* (Poepoe, *Ka Nai Aupuni*, 1906, February 2, p. 1). In recounting Mōʻīkeha's arrival in Hawaiʻi and Kamahualele's chanting of "Eia Hawaiʻi," Fornander (1916) writes:

> I ka manawa i holo mai ai o Moikeha mai Tahiti mai, mamuli o ka hoaaia i kana wahine manuahi ia Luukia, no ko Mua olelo hoopunipuni ana ia Luukia no ka hewa i hana oleia e Moikeha, aka ma kela lohe ana o Moikeha ua hana pono ole ia oia, nolaila, haalele oia ia Tahiti, holo mai oia i Hawaii nei, a i ka hookokoke ana mai o na waa e pae i Hilo, ia manawa, ku mai o Kamahualele i luna o ka pola o na waa, a kahea mai: (At the time that Mōʻīkeha sailed from Tahiti because his lover, Luʻukia, had become outraged by Mua's false accusations of Mōʻīkeha's infidelity; therefore, Mōʻīkeha left Tahiti and sailed to Hawaiʻi, and as the canoes neared the shores in Hilo, Kamahualele stood on the cross-boards of the canoe and chanted:)[11]

Eia Hawaii, he moku, he kanaka,	Here is Hawaiʻi, an island, a man,
He Kanaka Hawaii-e.	A Kanaka Hawaiʻi.
He Kanaka Hawaii,	A Kanaka Hawaiʻi,
He Kama na Kahiki,	A child of Kahiki
He Pua Alii mai Kapaahu.	A royal descendant from Kapaʻahu,
Mai Moaulanuiakea Kanaloa,	From Moaʻulanuiākea Kanaloa,
He Moopuna na Kahiko laua o Kapulanakehau.	A descendant of Kahiko and Kapulanakēhau
Na Papa i hanau,	It was Papa that birthed,
Na ke Kama wahine a Kukalaniehu laua me Kahakauakoko.	The daughter of Kūkalaniʻehu and Kahakauakoko.
Na pulapula aina i paekahi,	Sprouts of land in row,
I nonoho like i ka hikina, komohana,	Residing similarly from east to west,
Pae like ka moku i lalani,	Situated evenly in a row,
I hui aku, hui mai me Holani.	Gathered to, gathered with Hōlani.
Puni ka moku o Kaialea ke kilo,	Kaialea, the seer, circumnavigated the the islands,
Naha Nuuhiwa lele i Polapola:	Nukuhiwa is out of sight; gone to Borabora:
O Kahiko ke kumu aina,	Kahiko is the source of land,
Nana i mahele kaawale na moku,	He divided and separated the islands,
Moku ke aho lawaia a Kahai,	The fishing line of Kahaʻi is severed
I okia e Kukanaloa,	Cut by Kūkanaloa,
Pauku na aina, na moku,	The lands, the islands are divided,
Moku i ka ohe kapu a Kanaloa.	Severed by the sacred bamboo of Kanaloa.
O Haumea manu kahikele,	Haumea manu kahikele,
O Moikeha ka lani nana e noho.	Mōʻīkeha is the chief who will reside there.
Noho kuu lani ia Hawaii-a-	My beloved chief dwells in Hawaiʻi
Ola! Ola! O Kalanaola.	Live! Live! Kalanaola.
Ola ke alii, ke kahuna.	Long live the chief, the priest.

[11] The Hawaiian printed here is from Fornander, Vol. IV (1916, pp. 21). The English translation is from Oliveira (2014, pp. 14-15).

Ola ke kilo, ke kauwa;	Long live the seer, the servant;
Noho ia Hawaii a lulana,	They shall reside calmly in Hawai‘i,
A kani moopuna i Kauai.	There shall be descendants on Kaua‘i.
O Kauai ka moku-a-	Kaua‘i, the island
O Moikeha ke alii.	Mō‘īkeha is the chief[12]

In Fornander's (1916) retelling of the voyage of Mō‘īkeha from Tahiti to Hawai‘i, Mō‘īkeha is originally from Tahiti living with his wahine, Kapo and their son, La‘amaikahiki.[13] Upon the arrival of ‘Olopana and his wahine, Lu‘ukia, in Tahiti from Hawai‘i, Mō‘īkeha's desire to be with Lu‘ukia grew, and he eventually took her as his lover, entering into a punalua[14] relationship with ‘Olopana. Time passed and soon a Tahitian chief named Mua became infatuated with Lu‘ukia, but she refused his advances. In his anger and jealously, Mua plotted a way to separate Lu‘ukia and Mō‘īkeha by convincing her that Mō‘īkeha had publicly defamed her. She believed his lies and instructed her attendants to "hoaha ia iho la o Luukia i ke kaula mai ka puhaka a hiki i na kumu uha, hunaia ka piko o ke kaula"[15] (Fornander, Vol. IV, 1916, p. 113). This binding became known as the pā‘ū o Lu‘ukia (skirt of Lu‘ukia). Mua's plan succeeded and, in his grief over the loss of Lu‘ukia, Mō‘īkeha decided to leave Tahiti and voyage to Hawai‘i.

With the help of Kamahualele, also described by Fornander as his keiki ho‘okama (adopted/foster-son), Mō‘īkeha assembled a crew (nā hoewa‘a, nā ho‘okele, nā kahuna, a me nā kiu nānā ‘āina[16]) as well as his kahuna, Mo‘okini, and some of his siblings to travel with him, including his sisters, Makapu‘u and Maka‘aoa and his younger brothers, Kumukahi and

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[12] The Hawaiian printed here is from Fornander, Vol. IV (1916, p. 21). The English translation is from Oliveira (2014, pp. 14-15).

[13] Kamakau (*Ka Nupepa Kuokoa*, 1867, January 5, p. 1) acknowledges this version as well as another, which I pointed to earlier, that says Mō‘īkeha was originally from Hawai‘i and traveled to Tahiti with his brother ‘Olopana, taking with them La‘a, the chiefly son of Ahukai and Keakamilo, who was born at Kapa‘ahu in Kūkaniloko at Wahiawā in Waialua, O‘ahu.

[14] This is defined by Pukui and Elbert (1986, p. 355) as "formerly, spouses sharing a spouse, as two husbands of a wife, or two wives of a husband."

[15] Lu‘ukia was bound with rope from her waist to the top of her thighs, hiding the ends of the rope so that they could not be found. (This is my translation.)

[16] Mō‘īkeha's crew consisted of paddlers, navigators, priests, and scouts to spot land.

Haʻehaʻe. When they spotted Hilo[17] at first light, Kamahualele stood and offered a pule (prayer) in the form of the mele, "Eia Hawaiʻi." Mōʻīkeha landed in Hilo and then continued on his journey through the Hawaiian islands, settling members of his family and crew in specific places along the way, places that still hold their names to this day (e.g., Kumukahi and Haʻehaʻe settled in Hilo; Moʻokini settled in Kohala; Makapuʻu and Makaʻaoa settled on Oʻahu). Mōʻīkeha eventually landed on Kauaʻi in Puna at Waimahanalua in Kapaʻa, where he settled and had five children with two aliʻi wahine (female chiefs) of Kauaʻi, Hoʻoipoikamalanai and Hinauu (Fornander, Vol. IV, 1916). Kila, his youngest son with Hoʻoipoikamalanai, is probably the most well-known of his children because of the quest he was sent on by his father to fetch his brother, Laʻamaikahiki, and bring him back from Tahiti to Hawaiʻi, but that is a story for another time.

This summary of the origin of "Eia Hawaiʻi" helps to situate it within the grand voyaging history of our people. I turn now from context to content by sharing a bit of my analysis of the words of the mele itself in order to introduce larger lessons about our relationship as Kānaka Hawaiʻi to our ʻāina and how this relationship must serve as the starting point for any form of education in Hawaiʻi that involves the study of place. The genealogies referenced in the mele through the names of our deified ancestors and their pathways of origin intimately connect Hawaiʻi, as our islands, to Hawaiʻi, as our people, including Mōʻīkeha but continuing on to also include all of us Kānaka Hawaiʻi living today. A full analysis of "Eia Hawaiʻi" is beyond the scope of this dissertation, but I do offer below some of the key understandings that I have uncovered so far through my initial analysis as well as my review of work by brilliant Kanaka Hawaiʻi scholars who have spent time with this mele. These understandings, along with insights that I have gained through my years of practicing this mele, have undoubtedly informed my research on forms of education that honor and nurture the development of kanaka-ʻāina relationships. Furthermore, they reinforce that our mele are deep waihona of Hawaiian epistemology that, along with other Native texts, need to be explored when researching, developing, and evaluating our educational practices today. Mele are rich in stories, lessons, concepts, and strategies, which can be assembled into frameworks for our curricula and pedagogies. My brief analysis of "Eia Hawaiʻi" below not only provides the beginning of a rationale for ʻāina education for our students in Hawaiʻi but also offers a glimpse into the essence

[17] Other moʻolelo say that they first sighted and landed at Kalae in Kāʻū, Hawaiʻi (Kamakau, *Ka Nupepa Kuokoa*, 5 January 1867, p. 1; Beckwith, 1970).

of my methodological approach of turning to Native texts and practices like mele and hula passed down to me through my many genealogies as both repositories of Hawaiian ways of knowing and as lenses through which to view contemporary ʻāina educational practices.

From the onset, "Eia Hawaiʻi" clearly articulates that we, the Hawaiian people, are of the land itself. The very first line of the mele reveals that the land and people are one and the same: "Eia Hawaiʻi, he moku, he kanaka. Here is Hawaiʻi, an island, a man." As the mele unfolds, this intimate relationship is further defined with the appearance of ancestral names from one of the creation stories of our islands: the genealogy of Papahānaumoku (earth-mother) and Wākea (sky-father). These names signal to us that Kānaka Hawaiʻi and our ʻāina descend from the same supreme ancestors, further confirming our intimate, familial bond that can never be truly broken. For example, in the fourth verse of the version of "Eia Hawaiʻi" that we chant and dance in our hālau hula, it says that Hawaiʻi is a grandchild of Kahiko[18] (kāne) and Kapulanakēhau (wahine) ("A he moʻopuna na Kahiko / Lāua ʻo Kapulanakēhau"). We know from various genealogical accounts that these are the parents of Wākea. Where our mele hula ends, the original Kamahualele version continues with the appearance of Papa, the child of Kūkalaniʻehu (kāne) and Kahakauakoko (wahine) who will later birth the islands of Hawaiʻi ("Na Papa i hānau / Na ke kama wahine a Kūlalaniʻehu lāua me Kahakauakoko").

Through the initial union of Papa and Wākea came the birth of what Kanaka Hawaiʻi anthropologist and professor of Hawaiian Studies Kekuewa Kikiloi (2010, 2012) calls the origin pathways (Kahikikū, Kahikimoe, Kahikiʻāpapanuʻu, and Kahikiʻāpapalani). We see a reference to this in the line, "A he kama na Kahiki," signaling that the Hawaiian islands "originated from Kahiki (a distant ancestral homeland, or rather a figurative pathway of origin)" (Kikiloi, 2012, p. 45). While it is likely a nod to Mōʻīkeha's home in Tahiti, Kikiloi's (2012) groundbreaking research on Papahānaumokuākea (the Northwest Hawaiian Islands) also helps to expand our interpretation of the place name "Kahiki" within the context of our origin stories, many of which are woven throughout the mele, "Eia Hawaiʻi." Through Kikiloi's research, we learn that we as Kānaka Hawaiʻi have been and always will be from Hawaiʻi. Kikiloi (2012) explains:

> In the past, this Hawaiian term "Kahiki" has been a source of confusion for many scholars, who automatically assumed that it reflected how we are "intimately connected to a southern migratory period"- fitting neatly into Anthropological migration models for the Pacific. A closer analysis

[18] His full name is Kahikoluamea.

> however shows that "Kahiki" does not necessarily translate to mean "Tahiti" of the Society Islands. In fact, once these ideas were put forth by early scholars such as Fornander, they were later reified by anthropological studies throughout the later part of the 20th century to fit contemporary ideas on the two way colonization and settlement of Hawai‘i via Tahiti and the Marquesas. Undoubtedly, when Kahiki is referenced in historical stories of voyaging chiefs such as Mō‘īkeha and La‘amaikahiki (which is the later part of Hawaiian history) it is very likely they are referring to these islands in the south Pacific. However, in the early creation stories and the coming of gods, this research shows that "Kahiki" is actually referring to the source of creation and our spiritual connection to the pō, which is centered in the Northwestern Hawaiian Islands. Thus, later Hawaiian chiefs may have migrated to visit other lands, but in their world view their origins have always been tied to the Hawaiian Islands since creation. (p. 52)

I return now to one of these early creation stories. After the birth of the origin pathways of Kahiki, Papa and Wākea continued to lie together (along with other partners, according to some traditions), resulting in the birth of the entire Hawaiian archipelago laid out in a row from Hawai‘i in the east to Hōlani (Kure Atoll) in the west ("Nā pulapula ‘āina i paekahi / I nonoho like i ka hikina, komohana / Pae like ka moku i lālani / I hui aku, hui mai me Hōlani"). Only after the birth of our islands do the divine chiefly lines appear, descending from Ho‘ohōkūlani, the daughter of Papa and Wākea, through her first-born child, Hāloanakalaukapalili (the first kalo plant). Hāloa the kalo is the elder brother of Hāloa the first ali‘i (chief) as well as all Kānaka Hawai‘i who followed after him,[19] including all of us who now make up ka po‘e ‘Ōiwi o Hawai‘i (the Indigenous people of Hawai‘i) today.

Calling out the names of our shared ancestors in "Eia Hawai‘i" ties Hawaiians and Hawai‘i to the same genealogy as well as situates us within a spiritual continuum as kaikaina (younger siblings) and mo‘opuna (grandchildren) to the islands that would become our home in life and in death. These islands "were conceived as living entities and afforded the same value and distinction as human life, capable of being siblings to people" (Kikiloi, 2012, p. 43). Furthermore, our ancestors documented in mele and mo‘olelo that people and islands "undertook the same course of aging, encapsulating the events of birth, growth, maturation, and eventually

[19] Mō‘īkeha is one of these chiefly descendants of Hāloa. Stemming from Hāloa's son Ki‘i comes the Nana‘ulu line, which over the generations led to Maweke, the grandfather of Kumuhonua, ‘Olopana, and Mō‘īkeha (Kamakau, *Ka Nupepa Kuokoa*, 1865, September 30, p. 1). Connecting his ali‘i to Hawai‘i through their shared ancestors named in this mele was perhaps Kamahualele's way of encouraging Mō‘īkeha to settle and make his home in Hawai‘i, his ‘āina kupuna ("Noho iā Hawai‘i a lulana / A kani mo‘opuna i Kaua‘i").

death and the afterlife" (Kikiloi, 2012, p. 41).[20] Defining our relationship with our ʻāina as one of family, yet clearly making the generational distinction between the land and people, helps to not only clarify our kuleana as younger siblings to mālama ʻāina (care for the land, our elder sibling) but also to reinforce our worldview that we belong together. Mary Kawena Pukui (1983) expresses this so eloquently in the ʻōlelo noʻeau (wise, poetical saying), "Hānau ka ʻāina, hānau ke aliʻi, hānau ke kanaka. Born was the land, born were the chiefs, born were the common people" (p. 56). It explains that both Kānaka Hawaiʻi and our ʻāina are alive and have been born into this world. It expresses that we are intimately tied to each other through our shared genealogy in which the ʻāina is our elder sibling. Moreover, it reminds us that because of this familial bond, Kānaka Hawaiʻi and our ʻāina (and all creatures and elements residing upon and within it) belong together.

These understandings are continually reflected in the sacred stories and living practices of our kūpuna and are fundamental components of the worldview and identity of Kānaka Hawaiʻi to this day. The mele "Eia Hawaiʻi" and the ʻōlelo noʻeau, "Hānau ka ʻāina, hānau ke aliʻi, hānau ke kanaka," are just two examples. They highlight the notion that our ʻāina cannot be separated from us; thus, we cannot be separated from our ʻāina. Our familial and generative relationship with our ʻāina defines, grows, and sustains us as Kānaka Hawaiʻi. The reciprocal caring for and cultivation of one another helps to ensure healthy, abundant futures for us both. And by extension, when this foundational relationship is recognized and honored by all—Hawaiian and non-Hawaiian—it supports the well-being of everyone. There are many ways that we can feed this life-giving relationship—planting and eating kalo, offering mele and pule on the land in ceremony, standing up for the protection of our sacred sites—but we also cannot forget the

[20] As Kikiloi's (2012) work teaches us, just like humans are born, grow old, and eventually pass away, so did our kūpuna describe the life stages of our islands. The main Hawaiian Islands are the younger islands, while the Northwest Hawaiian Islands are the older islands that have already transitioned from the realm of ao (light, life) to the realm of pō (darkness, afterlife). The islands of Mokumanamana and Nihoa are located on the axis of west and east, pō and ao. The islands of Papahānaumokuākea are our kūpuna or ancestral islands where our chiefs periodically voyaged during life in order to gain mana (spiritual power) and reaffirm their authority to rule. Then, in death, it was believed that just like the movement of the sun from east to west, our aliʻi would transition back to the realm of pō to reside in the Northwest Hawaiian Islands. These islands did not only make up our pathway of origin but also our pathway to the afterlife.

important role that education can and should play in nurturing this relationship. If Kānaka Hawai‘i and our ‘āina truly belong together, then education that honors this relationship must be at the center of our practice as educators in Hawai‘i. This does not mean that those who are not Indigenous to Hawai‘i should be excluded from this kind of education. Instead, it means that educational inquiry and practice regarding place in Hawai‘i must begin with the supposition that "Eia Hawai‘i, he moku, he kanaka. Here is Hawai‘i, an island, a man." Hawai‘i has and always will be the Indigenous homeland of Hawaiians, therefore, if you want to learn about the places of Hawai‘i you must include Kānaka Hawai‘i (our people, our stories, our histories, our practices, our world views, etc.). In doing so, it encourages each of us to explore our unique positionality and kuleana in relation to the Native land and people of Hawai‘i and then develop our own relationship accordingly. To make this point, I use throughout my dissertation the phrase "kanaka-‘āina relationships." The lower-case form of "kanaka" (people, in general) allows me to be inclusive (since our educational programs in Hawai‘i are offered by and reach a diversity of people) and yet still remind the reader that developing these kinds of relationships is not possible without the inclusion of upper-case Kānaka Hawai‘i. This dissertation examines what an educational program that recognizes and nurtures the development of kanaka-‘āina relationships in all their complexities looks like in practice.

Overview of My Study

As I mentioned earlier, I first learned "Eia Hawai‘i" in my hālau hula, Hālau Mōhala ‘Ilima, based in Ka‘ōhao, Kailua, Ko‘olaupoko, O‘ahu, under the direction of Kumu Hula Māpuana de Silva. Through the years, I developed a deep connection to this mele, which has not only taught me about our familial relationship as Kānaka Hawai‘i to our ‘āina but also given me opportunities to experience the intimacy of this relationship in real life. This certainly happened in 2006 when I offered "Eia Hawai‘i" with my hula sisters on Kaho‘olawe during the Kāholoikalani ceremony. As we chanted the line, "Mai Moa‘ulanuiākea o Kanaloa," I realized we were standing at Moa‘ulanui (one of the two piko or summits on Kaho‘olawe) on the island of Kanaloa (another name for Kaho‘olawe) looking out across the ocean of Kanaloa to the slopes of Maui. The convergence of the place names in our mele with the places right beneath our feet and spread out in front of us was a transformative experience. I was speaking to my kūpuna with every word. I was seeing something similar to what they saw when Hawai‘i rose out of the ocean

in front of their canoes centuries ago. I was becoming a part of their moʻolelo (story, history). The act of bringing this mele to life through our voices, motions, and intentions in the presence of the kūpuna honored in the mele helped me to truly ʻike maka—see, feel, and experience first-hand—not just understand intellectually that, "Eia Hawaiʻi, he moku, he kanaka."

Over the years, I have been extremely fortunate to participate in many ʻāina education programs that have immersed me in culturally rich experiences like this. However, upon reflection, my earliest exposure to an education that honors and nurtures the development of kanaka-ʻāina relationships did not take place in a Western school setting but in another type of school all together: my hālau hula or my hula school. It was there that I was first exposed to the wonder and significance of our familial connection as Kānaka Hawaiʻi to our ʻāina as articulated and celebrated through mele and hula like "Eia Hawaiʻi" and where I experienced first-hand how this connection can form the foundation of a culturally and spiritually grounded education. Unfortunately, my story is not the norm. Most children in Hawaiʻi do not have many opportunities to participate in quality educational programs where building kanaka-ʻāina relationships is the focus of their curricula and pedagogies (Goodyear-Kaʻōpua, 2013). Centuries of settler colonialism and illegal occupation by European and American imperial powers (which are still present today) continually attempt to separate people and place—physically, intellectually, culturally, spiritually— in all aspects of society, including our education system. However, despite the damaging and enduring effects of occupation and colonization, the bond that ʻŌiwi[21] have to our homelands is one that may be strained but can never be completely dissolved. The conscious (or at times unconscious) longing to be reunited with our land, culture, language, and people, as validated by Tūtū Pukui and Kamahualele in the above ʻōlelo noʻeau and mele, remains a part of us no matter how deeply it has been buried or how long it has been hidden from our view. This yearning just needs to be recognized and channeled in the right direction. By returning to the land, reviving our cultural and spiritual practices on the land, and

[21] Throughout my dissertation I use the term "ʻŌiwi" to refer to Native or Indigenous peoples in general. Kānaka Hawaiʻi are also ʻŌiwi, but not all ʻŌiwi are Kānaka Hawaiʻi. I will also use the English terms "Native" or "Indigenous" interchangeably. For the ʻŌiwi of Turtle Island (North America), specifically those in the region now referred to as Canada, I use "ʻŌiwi" and "First Peoples" interchangeably.

once again becoming warriors and defenders of our lands, we can begin to reestablish healthy, thriving families, communities, and nations.

Understanding and recognizing the importance of developing healthy kanaka-ʻāina relationships to the well-being of all students in Hawaiʻi inspires many educators like myself to seek out forms of education that honor and nurture this relationship building in all its intricacies. One approach that has gained significant popularity over the past several years, both locally and globally, in both formal and informal settings, and in Indigenous and non-Indigenous contexts, is Place-Based Education.[22] Native and non-Native educators alike have been turning to Place-Based Education to combat the isolating institution of schooling, facilitate the reconnection of our students to the places they call home, and simultaneously improve their academic achievement. While my review of the literature on Place-Based Education has revealed some areas of mismatch when considering applications of its theory in Indigenous places for Indigenous peoples, some ʻŌiwi educators have managed to recognize and avoid these shortcomings. These ʻŌiwi success stories have piqued my interest in how ʻŌiwi educators are honoring and nurturing the development of kanaka-ʻāina relationships through their curricula and pedagogies and how their practices build upon, challenge and extend existing theories of Place-Based Education.

In this dissertation, I attempt to answer these questions through a three-year case study of an Indigenous graduate exchange program led by Hawaiian and other Indigenous educators whose practices depart significantly from Place-Based perspectives and approaches. The

[22] Throughout this dissertation, I will use the capitalized term "Place-Based Education" in reference to the well-established pedagogical approach that was first conceptualized by primarily Western scholars from North America (Canada and America) in the late twentieth and early twenty-first centuries. It is an educational approach that incorporates many of the qualities, values, and concerns of its predecessors, including environmental education, progressive, student-centered curriculum, and contextual, problem-based learning. Place-Based Education quickly became a recognizable term with its own canon of literature, and has gone on to inspire diverse applications of its pedagogy in a variety of contexts, including Hawaiʻi. I have chosen to use the capitalized term "Place-Based Education" (or "Place-Based") throughout my dissertation in order to clearly point to this educational framework and its origins, especially when distinguishing it from what I call "ʻāina education," an approach that is grounded in ʻŌiwi perspectives and focuses on building kanaka-ʻāina relationships through all aspects of the curriculum and pedagogy. At the same time, however, there are a few instances where I use the lower-case "place-based," particularly when quoting case-study participants who were not referencing the formal pedagogical approach but were instead using the term as a general descriptor of an experience or perspective.

program that I examine in my case study is a graduate exchange between the Indigenous Politics Program at the University of Hawai‘i at Mānoa (UHIP) and the Indigenous Governance Program at the University of Victoria in British Columbia (IGOV)— or the UHIP-IGOV exchange.[23] It is a highly experiential program that immerses students in land- and project-based activities and scholarship around themes of decolonization, cultural revitalization, sustainable self-determination, and Indigenous resurgence. Graduate students from both universities take part in a two-week intensive program offered about every two years that focuses on different Indigenous issues and is alternately hosted by UHIP in Hawai‘i and by IGOV in Canada. The three offerings of the program that I examine in my case study were all hosted by UHIP in Hawai‘i.

I first participated in the exchange in the summer of 2011 before my first semester as a PhD student in the College of Education at UH Mānoa. We traveled to the west coast of British Columbia, where we were immersed in activities and scholarship both in the classroom and out on the land with communities of First Peoples who modeled and shared their efforts to decolonize, revitalize, and heal their people and homelands in the face of relentless colonial infringement. It was this first experience as a student in the exchange, along with the encouragement of the professors of the program, that led me to focus on this program for my doctoral research. In 2012 and 2015, I again participated in the UHIP-IGOV exchange, but this time as both a student and a researcher, collecting data through participant-observations and the implementation of pre- and post-program questionnaires. In 2012, students in the exchange focused on contemporary Hawaiian efforts to restore kuleana to land and community by learning about and traveling to Kaho‘olawe and Moloka‘i. In 2015, a new cohort of students came together on O‘ahu to explore the concepts of Indigenous convergence and resurgence within the contexts of food sovereignty and community organizing.

The last year of my case study was in 2016, when the exchange was hosted on O‘ahu and Hawai‘i Island and centered on the theme of decolonial futures and their intersections with gender. I expanded my data collection methods that year by conducting focus group sessions with kumu and haumāna (professors and students) who were returning to the program after having participated in multiple exchanges over the years. The addition of these focus group sessions allowed me an opportunity to circle back to people who had generously participated in

[23] Since the conclusion of my case study, the UHIP-IGOV exchange continues to evolve. It will likely continue into the future, dependent on institutional and organizational changes.

my case study in the past and humbly ask if they might share some of their stories about the lasting, broad-reaching impacts of the exchange as well as the growth and transformation that has continued for them and those to whom they are connected, long after the exchange.

After collecting my first set of data in 2012, I found myself turning to a Native text in my Native language to help with my data analysis. It felt completely natural and familiar for me to rely on the concepts, images, and lessons woven within the lines of poetry of a mele from my hula lineage for Queen Emma and her 1881[24] trip to Maunakea[25] in order to make sense of the themes, patterns, and relationships that I was noticing in the data that I had collected. But, it was only after going through this process that I stopped to ask why I had turned to this mele in the first place. I realized that it was the convergence of my many genealogies as a Kanaka Hawai‘i, a hula practitioner, an educator, and an emerging scholar that brought the words and larger context of this mele to the fore, thus putting me on a path to developing my research methodology. My resulting methodology uses traditional mele as both repositories of Hawaiian epistemology and theoretical lenses through which to view the contemporary pedagogical practices utilized in this Indigenous, ‘āina education program.

The Significance and Contributions of This Study

I am hopeful that my research will contribute to and build upon the growing genealogy of ‘Ōiwi scholars who are turning inward to our own Indigenous epistemologies in order to create our own Indigenous research methodologies as both forms of resistance and resurgence. Furthermore, by privileging the voices of ‘Ōiwi educators, their students, and their community partners who are creating their own stories about what developing kanaka-‘āina relationships through education looks like and what kinds of transformative impacts they can have on their

[24] The years 1881 and 1883 have both been given as possible dates for Emma’s trip to Maunakea. De Silva (2006) rules out the 1883 date based on the birth of William Kahalelaumāmane Lindsey in 1882. He was the child of Emma’s guide to Maunakea, William Seymour Lindsey, and his inoa Hawai‘i (Hawaiian name) was a gift from the queen that commemorated their time in Kahalelā‘au on their way up the mountain; there Emma was protected from the rain in a shelter that Lindsey and her other attendants had made from māmane branches.

[25] I have chosen to spell Maunakea as one word throughout my dissertation because that is how the name appears in “A Maunakea ‘o Kalani,” the mele that first introduced me to the mauna and later became the inspiration for my research methodology.

participants, my study also aims to contribute to the growing scholarship on ʻāina education. I hope my findings will provide practical assistance to educators in Hawaiʻi and in other Indigenous contexts so that we are all better equipped to assess existing materials and programs that we are using or are involved in creating and self-reflect on our individual kuleana in developing and implementing ʻāina programming in an ʻŌiwi context. Ultimately, I envision this dissertation serving as a counter-narrative to Place-Based Educational theories and pedagogies that fall short in terms of honoring and nurturing the development of kanaka-ʻāina relationships, which is key to the success and well-being of all our students in Hawaiʻi. As ʻŌiwi educators, we must challenge ourselves to envision a future for our students where their education recognizes, encourages, and facilitates their presence on the land, and then we must chart the best course to realize this future. In doing so, we can begin to regain control of our Native educational practices and reassert our educational sovereignty.

Overview of Chapters

Chapter 2: Re-Viewing Place-Based Education Through An ʻŌiwi Lens

I begin this chapter with a story from my educational journey, about a place that first sparked my academic and pedagogical engagement with the theories of Place-Based Education: Waikīkī. From this contextual background, I present in this chapter some of the same Place-Based literature that I first turned to as a Master's candidate and student teacher at Ala Wai School and then revisited almost ten years later as I embarked on both the development of a new curriculum for the same ʻāina of Waikīkī as well as my burgeoning doctoral research on ʻāina education. However, I approach this literature re-view in my dissertation from a (k)new[26] vantage point with an ʻŌiwi lens that has been sharpened and refocused through continuous

[26] My use of the term "(k)new" (Freitas, 2015) throughout this dissertation is an acknowledgement that many of the perspectives, concepts, practices, etc. that I engage with and employ in my research are deeply rooted in ancestral knowledge. They are by no means "new"; our kūpuna knew them. Unfortunately, much of this ʻike kupuna (ancestral knowledge) has become less well-known over the generations, so they are new to many from my generation. Also, it is my interpretation and application of this ʻike kupuna within new contexts from our contemporary time that bring this ʻike kupuna new life, new layers of understanding, new complexity, and new relevance. I attempt to capture all of these meanings in the term "(k)new." Moreover, I aim to also recognize in this term my position as a Kanaka Hawaiʻi living today who is consciously walking in the footsteps of her kūpuna, guided by their teachings, and renewing them with ever step.

exposure over the years to ʻŌiwi knowledge systems and experiences. For the majority of this chapter, I share a few perspectives on Place-Based Education by several scholars who are closely associated with its theory and practice and then comment on the intersections as well as the incongruences when these theories are read alongside the concepts, frameworks, stories, and practices of ʻŌiwi scholars and educators that form the theoretical foundation of my research. By surveying the conceptual landscape of Place-Based Education through an analytical lens shaped by Hawaiian ontology and epistemology embedded in Native texts and practices, as well as concepts and perspectives from a diversity of disciplines within the fields of Indigenous Education and Native and Indigenous Studies, I am able to see more clearly some of Place-Based Education's theoretical limitations and potential consequences of indiscriminate applications of its pedagogy in diverse Indigenous contexts. While many (Native and non-Native) educators may find success in applying forms of Place-Based Education that benefit their students, their communities, and their homelands, my personal re-viewing of this Place-Based literature from a (k)new analytical perspective as a Kanaka Hawaiʻi educator, scholar, and cultural practitioner has inspired me to study the practices of ʻŌiwi educators who are building upon, challenging, and extending these existing theories of Place-Based Education in order to more fully honor and nurture the development of kanaka-ʻāina relationships through their curricula and pedagogies. I end this chapter with a story of ʻŌiwi erasure through well-intentioned Place-Based Education from my own ʻāina and community of Kailua on the island of Oʻahu. This story illustrates the very real consequences of a Place-Based Educational approach that does not recognize our ʻāina as inherently Indigenous, shaped in part by settler colonialism, and in need of a thoughtful, decolonial method of engagement based on relationships.

Chapter 3: He Lālā Au No Kuʻu Kumu: A Genealogically and Epistemologically Grounded Research Methodology

In this chapter, I recount my journey to understand, recognize, and conceptualize my ʻŌiwi methodology, which involves turning to Native texts and practices passed down to me through my many genealogies as both repositories of Hawaiian epistemology and as lenses through which to view contemporary educational praxis. Specifically, it was a process of reflection and rediscovery that helped me to understand why I found myself returning to a mele from my hula genealogy to help with my analysis of data collected during my three-year case

study of an Indigenous graduate exchange program between the Indigenous Politics Program at the University of Hawai‘i at Mānoa (UHIP) and the Indigenous Governance Program at the University of Victoria in British Columbia (IGOV) called the UHIP-IGOV exchange. In this chapter, I take readers along with me on this journey of realization. I share how my hula genealogy and the influence of my kumus' cyclical mele praxis of research informing practice and practice informing research led me to rely on Queen Emma and her mele, "A Maunakea ‘o Kalani," in order to make sense of the themes, patterns, and relationships that I was noticing in my case-study data. I also share perspectives in this chapter from a growing number of ‘Ōiwi scholars who are calling for us to return to our own Indigenous knowledge systems, narratives, and practices when setting the foundation for our scholarship. Likewise, through a description of my modified application of a method of kupuna lensing (Freitas, 2015), I humbly posit in this chapter that my work is contributing to, as well as extending and building upon, the growing genealogy of ‘Ōiwi scholars who are turning inward to our own Indigenous epistemologies to create our own Indigenous research methodologies as both forms of resistance and resurgence. I end this chapter with a retelling of the emergence of "A Maunakea ‘o Kalani" in my research and an overview of the evolution of what became a three-year case study of the UHIP-IGOV exchange. I describe how my study moves beyond traditional qualitative research: it is not systematic or linear but intuitive, instinctual, and responsive. It unfolded over time in many ways, requiring patience, flexibility, and attentiveness to new discoveries and the adjustments or additions needed to address them. For these reasons and more, I acknowledge that my study may not fit within the confines of Western research paradigms, calling into question its reliability, validity, and replicability. However, I am reassured that it instead fits wholly within the traditions of my ancestors, thus pushing boundaries and challenging the strict protocols of conventional research models in order to shape and propel the movement for ‘Ōiwi resilience and resurgence forward through educational research.

Chapter 4: Planting Seeds of ‘Āina Education: Case Study, Year One (2012)

The first year of my case study was the 2012 UHIP-IGOV exchange, during which the seeds of my theoretical and pedagogical framework for ‘Ōiwi, ‘āina education were planted. I begin this chapter with a story from the 2012 exchange in order to transport the reader to the ‘āina of that particular year of the program (Kaho‘olawe) and the activities that I participated in

and observed in my roles as both a student and researcher. The story tells of the different ala or pathways that emerged and converged throughout the 2012 UHIP-IGOV exchange, which ultimately led me back to a mele from my hula genealogy, "A Maunakea ʻo Kalani," to help with my data analysis. It was the rich pathway images embedded in this mele for Queen Emma Kaleleonālani and her empowering journey to the summit of Maunakea that helped me to bring into sharper focus the journey that participants in the UHIP-IGOV exchange were on during the program and where their pathways may (or should) be leading them after the exchange was over. After providing an overview of the 2012 exchange, its themes and participants, my roles and positionality, and my data collection methods, I present and discuss the findings that emerged from my unique application of kupuna lensing for data analysis and synthesis. I draw upon images, concepts, and lessons embedded in the mele "A Maunakea ʻo Kalani" to imagine how our kūpuna might have explained and given meaning and significance to the contemporary educational practices of the 2012 UHIP-IGOV exchange, as described in the qualitative data that I collected from participants' pre- and post-questionnaires and my participant-observation field notes. By intertwining the words of "A Maunakea ʻo Kalani" with the contemporary voices and experiences of the students, teachers, and community leaders who participated in the 2012 exchange, I highlight specific, ancestral concepts from the mele that capture important aspects of the exchange that not only led to powerful impacts and transformations for the participants but also began to shed light on particular aspects of praxis of which educators who are interested in developing and implementing ʻāina education should be aware.

Chapter 5: Seeds Of ʻĀina Education Sprouting & Taking Root: Case Study, Years Two & Three (2015 & 2016)

I return to the UHIP-IGOV exchange in this chapter to share and discuss findings from the second and third years of my case study. I begin this chapter with a brief discussion of findings from the 2015 UHIP-IGOV exchange through the sharing of several stories about my experience developing and nurturing a guest-host relationship with four visiting IGOV students who lived with my partner and I for the duration of the two-week program on Oʻahu. Assuming the kuleana of host during the entire 2015 exchange became the most consequential experience of my second case study year because it helped to not only reinforce the continued viability of the original seeds of my research, which were first planted in 2012, but also fertilize the ground

in which they were planted. Those seeds could then establish themselves and begin to sprout in areas that were both anticipated and slightly unexpected. It was their sprouting and spreading into slightly new areas that allowed me to see where there were still gaps in my understanding, thus inspiring me to embark on one final case study year in 2016. I spend the remainder of this chapter discussing findings from the 2016 UHIP-IGOV exchange. After a brief overview of my new data collection method for this year (i.e., focus groups), I share stories from students and teachers who participated in these focus groups. My examination of these stories sheds light on what "excelling in returning" looks like in a variety of contexts and how this theme and others raised by kumu and haumāna in the focus groups align with and expand my theoretical and pedagogical framework for ʻāina education. While the earlier sections of this dissertation examine evidence of immediate impact on participants, I expand my analysis in this chapter to include the lasting, broad-reaching impacts of the exchange on participants after they returned home.

Chapter 6: E Haku Aʻe Kākou A Lawa Ka Lei: Together Let's Weave a Lei of ʻĀina Education

Throughout this dissertation, I weave a lei of ʻike kupuna and ʻike o kēia ao nei (ancestral knowledge and knowledge from this time) in order to not only challenge and push back on Place-Based Educational narratives but to simultaneously (and perhaps more importantly) shed new light and create new life around the field of ʻāina education. In this concluding chapter, I bring the weaving of my lei to a close with a few final pua (flowers). Beginning with a mele and moʻolelo for Hiʻiakaikapoliopele (the youngest sister of our volcano diety, Pele), I have carefully chosen examples from my own ʻāina education work in my homeland of Kailua to share in this final chapter as a way to demonstrate how my theoretical and pedagogical framework can be applied by ʻŌiwi educators in their own contexts and to provide examples of the transformative impacts that are possible for both kānaka and ʻāina who are brought together by this work. After revisiting the foundation of my research study—kanaka-ʻāina relationships—and then discussing my contributions to ʻŌiwi research practice through the implementation of my genealogically and epistemologically grounded research methodology, I spend the remainder of this chapter discussing my contributions to the field of ʻāina education. Specifically, I summarize and synthesize the core components of my theoretical and pedagogical framework for ʻāina education

through examples of their application in my ʻāina education work in Kailua. Stories from my beloved ahupuaʻa and the kānaka who have come to its piko (center) to engage in our educational programing are the last few pua I need to synthesize the findings of my case study so that it is ready to be shared with other ʻŌiwi educators who are also interested in developing and implementing ʻāina education in and for their own communities. However, I do not pretend to be the only weaver of this lei. In the end, I welcome my fellow ʻŌiwi educators to add their own pua of stories from their own ʻāina in order to bring new color and texture to the practice of ʻāina education—a lawa ka lei.[27]

[27] Until the lei is sufficient, complete to a level of satisfaction. (This is my translation.)

CHAPTER 2

RE-VIEWING PLACE-BASED EDUCATION THROUGH AN ʻŌIWI LENS

Kupuna Miriam Olivera (MO): ʻO kēia kupunahine aʻu, maʻa mau ʻo ia i ka hele kahakai, ʻo ia nō kona kino ikaika. Mai Kapahulu a hiki i Waikīkī, hele wāwae ʻo ia. ʻO au nō kekahi hele pū. I kona hele ʻana . . . maopopo ʻoe ma kahi hea lā ʻo Makaʻilana, Makee (ʻAi)lana?

Larry Kimura (LK): ʻAʻole.

MO: Ma Kapahulu. He kahawai ma laila. He pōhaku, a loʻa ʻoe ka ʻaʻama.

LK: Ma laila?

MO: Pāpaʻi ʻeleʻele, ʻaʻama. Hū, nui ʻino! Hiki ʻo ia ke . . . hele a ʻohiʻohi i luna o ka pōhaku a komo i loko o ka … ʻeke poi a mea and then hoʻokō nō a lawa a hoʻi i kahakai a loʻa ka limu. Nui ka limu i kona manawa.

LK: Aia i lalo aʻe nei nō kēlā wahi ʻo Makee ʻAilana? He pili kahakai kēia?

MO: . . . kahakai ma Kalākaua i kēia manawa.

LK: He ʻaʻama ko kēia wahi?

MO: Yeah, ʻaʻama. Nui ka ʻaʻama ma mua o ko lākou ʻeli ʻana . . . .[28]

MO: As for this grandmother of mine, she regularly went to the beach/ocean's edge; she had that kind of strong body. From Kapahulu all the way to Waikīkī, she would walk. And I would go with her. When she would go, … do you know of the place known as Makee ʻAilana?

LK: No.

MO: In Kapahulu. There was a stream there. And a rock where you could catch ʻaʻama.

LK: There?

MO: The black crab, ʻaʻama. Wow, there were so many! She would go and collect them on top of the rock and put them inside a poi bag and then when she had enough she would go to the beach/ocean's edge and get limu (seaweed). There was so much limu during her time.

LK: Down below is where that place known as Makee ʻAilana was? It was connected to the beach/ocean?

MO: The beach where Kalākaua [Ave] is today.

LK: This place had ʻaʻama?

MO: Yeah, ʻaʻama. There was so much ʻaʻama before their digging . . . .[29]

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[28] This is my transcription of an excerpt of a Hawaiian language audio recording (Tape # HV24.93A) of an interview by Larry Kimura of native speaker, Kupuna Miriam Paulo Olivera that originally aired on the "Ka Leo Hawaiʻi" radio program on April 6, 1975.

On April 6, 1975, Kupuna Miriam Paulo Olivera, a mānaleo (native speaker of Hawaiian language) from Oʻahu sat down with faculty and students from the University of Hawaiʻi at Mānoa (UH Mānoa) to be interviewed as a part of their Hawaiian language radio program entitled "Ka Leo Hawaiʻi."[30] In the excerpt above, Kupuna Olivera shares her memories of growing up in Waikīkī, Oʻahu and the bounty that the land and sea offered her family and the community who lived there. She remembers how she and her grandmother would catch ʻaʻama (a type of black crab) and gather limu (seaweed) at a place called Makee ʻAilana near present-day Kapiʻolani Park, where Kalākaua Avenue is today. According to Kupuna Olivera, her family continued these practices until the wetlands and fishing areas in Waikīkī were drained as a result of what she calls, "ko lākou ʻeli ʻana," a reference to the digging and dredging of the Ala Wai Canal, which was completed in 1928. I turn to the words of this beloved mānaleo and kupa (Native) of Waikīkī to help me introduce a place that first sparked my academic and pedagogical engagement with the theories of Place-Based Education.

Sharpening and Refocusing My ʻŌiwi Lens

In 2003, I was a candidate in the Master's of Education in Teaching (MEdT) Program within the College of Education at UH Mānoa. I was placed at Ala Wai School to do my teaching observation and practicum. As its name suggests, this Hawaiʻi Department of Education public elementary school is literally located along the banks of the Ala Wai Canal. While the famous sand and surf of Waikīkī are not visible from the school itself, the sea of high-rise hotels and apartments and the manufactured waterway that separates its students and teachers from the storied coastline only about a mile away are in plain sight from nearly every part of the campus. Students walk along the Ala Wai Canal to get to and from school every day. Many live in homes and apartment buildings that are only able to exist because the Ala Wai Canal was constructed

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[29] This is my English synopsis of the Hawaiian excerpt above.

[30] Faculty and students from the Hawaiian language club at UH Mānoa, Hui Aloha ʻĀina Tuahine, produced the "Ka Leo Hawaiʻi" radio program, which aired weekly on KCCN during the 1970s and 1980s exclusively in the Hawaiian language. The collection of voice recordings from this radio program, stored and archived on the UH Mānoa campus, is possibly one of the largest and most valuable repositories of audio recordings of native speakers of Hawaiian that exists today.

almost a century ago. By draining the natural wetlands, streams, kalo fields, and fishponds in the Waikīkī area and rerouting the water into a manmade canal, developers could build on the newly exposed land, thus transforming the landscape and lifestyle of Waikīkī and its people forever. During my nearly two years at the school, the history of the Ala Wai Canal, its direct connection to the development of present-day Waikīkī, and its intergenerational impact on the people, places, and practices of the surrounding community were completely absent from the consciousness of the school community. There was no intentional engagement through the school's curriculum with the Ala Wai Canal, its history, or the people impacted by its very existence. It was a place that blended into the background, which people took for granted as a natural part of the environment. It was accepted as a neutral space that has always been there and thus did not warrant any attention or, more importantly, any inquiry.

As my time at Ala Wai School progressed, I became increasingly aware of its lack of engagement with, or even acknowledgement of, what seemed to me the most obvious physical feature in its immediate environment. Simultaneously, I observed teachers and students who were not valued or trusted to make decisions about what or how they teach and learn. This devaluing of their perspectives, judgments, talents, skills, and backgrounds at times led to an obvious lack of engagement and motivation. Therefore, during my student teaching semester, I was searching for an approach that would help my students get excited about learning. I believed strongly that if I could teach in a way that recognized where my students come from, who they are, and how they see the world, then they would become more engaged in their learning, more confident in their abilities, and, as a result, more successful both in and outside of the classroom. Moreover, if I could develop and implement curricula that facilitated students' reconnection to the places they call home, I believed that they would be more likely to become informed, active participants and leaders in the protection of their own environments and the empowerment of their own communities.

The isolating institution of schooling that I experienced as a student teacher is arguably a direct consequence of our formal education system's current obsession with the discourses of standardization, accountability, and school choice (Ravitch, 2010), which emphasize globalized and standardized knowledge systems that serve to direct students' attention away from their own circumstances and ways of knowing and towards "knowledge from other places that has been developed by strangers they most likely will never meet" (Smith, 2002, p. 586). A privileged,

singular curriculum written by outsiders from faraway places could never begin to tell the stories of the places our students call home and, consequently, more often than not, it fails to inspire the high level of engagement that is necessary for students to thrive both personally and academically. In large part, that, unfortunately, was the kind of curriculum I observed at Ala Wai School. This comes as no surprise when considering how Hawai‘i’s State Department of Education (HIDOE) system is structured. It is the most centralized system in the United States, and Hawai‘i is the only state in which a single district comprises the entire state system (15 complex areas and 256 schools). This large, hierarchical structure not only makes the bureaucracy expensive and cumbersome, but it also creates “statewide standards and detailed quarterly benchmark maps [that] are developed by a centralized group of professionals removed from Indigenous or local community concerns” (Goodyear-Ka‘ōpua, 2013, p. 229). Consequently, values and perspectives that benefit the settler colonial state are more likely to be reproduced in the curriculum and assessment tools passed down from the central office to every classroom, while the needs and concerns of the schools’ local communities are more likely to be ignored or fade to the background.

At Ala Wai School, it was apparent to me that the lived realities of the teachers and students as well as the larger communities they come from were not being reflected in the materials or practices of the classroom. As a result, there was a clear separation between school, place, and people. Furthermore, the majority of my students, like many students today, were not motivated to succeed in school. Kanaka Hawai‘i educational and political scholar Noelani Goodyear-Ka‘ōpua (2013) described a similar experience for students prior to entering Hālau Kū Māna Public Charter School. As Goodyear-Ka‘ōpua (2013) explains in her celebrated book, *The Seeds We Planted,* several students who had transferred to Hālau Kū Māna from a neighboring Hawai‘i public school took her on a tour of their former campus. It became clear to her as they ducked through holes in chain-linked fences and navigated through rows of cement buildings that “school had been a place these students tolerated and survived. They experienced their former school as rundown, devoid of affirmation of their Hawaiian identities, and alienating because it was both boring and oppressive” (p. 86). When students do not see themselves, their everyday experiences, or their local community reflected in the curriculum, pedagogy, school environment, or faces of school authority, they are less motivated to participate and are less likely to succeed.

This sense of isolation and alienation is amplified for ʻŌiwi students when their Native histories, stories, cultural practices, and worldviews are not just absent but are looked down upon and are diametrically opposed to the policies, curricula, textbooks, language of instruction, and administration of today's schools. As Lumbee educational scholar Bryan Brayboy (2008) explains, "education becomes 'ruthless' in the particular ways that it ignores the rights of Indigenous ways of knowing, and attempts to dominate and assimilate groups of people" (p. 342). From this perspective, we can see how federal and state policies like "No Child Left Behind" and now "Race to the Top" mandate this type of "ruthless" education for our ʻŌiwi students and colleagues. They become more than just poorly conceptualized and administered pieces of legislation but "a reassimilating force… [that] reinscribes the settler state's authority to determine the measure of success. The effect is that Indigenous cultural knowledges are marked so as to contain, subordinate, or eliminate them" (Goodyear-Kaʻōpua, 2013, pp. 119-120). While hopeful strides have been made recently with HIDOE's establishment of the Office of Hawaiian Education (OHE)[31] in 2015, "the historically rooted educational inequities (often called achievement gaps) that persist in Hawaiʻi and among most Indigenous nations will never be fully remedied without addressing the question of sovereignty and without ending colonial and imperial social relations" (Goodyear-Kaʻōpua, 2013, p. 244). In particular, we need to remember the role that formal education played in the colonization and assimilation of Hawaiʻi's children from its early inception, with policies like those that banned the use of the Hawaiian language in schools in 1896 and created segregated English Standard Schools in 1924.[32] Moreover, we need

[31] In February 2015, the Office of Hawaiian Education (OHE) was established under the Office of the Superintendent, a result of a policy audit of Hawaiʻi State Board of Education (BOE) policies pertaining to Hawaiian Education and Hawaiian Language Immersion programs. OHE has also been charged with the task of planning for the implementation of Nā Hopena Aʻo, a new policy that will provide for the expansion of Hawaiian education across Hawaiʻi's K-12 public education system for all students and adults (http://www.hawaiipublicschools.org /TeachingAndLearning/StudentLearning/HawaiianEducation).

[32] The increase in foreign labor, primarily from Asia, coming to Hawaiʻi to work on sugar plantations in the late 19th and early 20th centuries, meant an increase of non-English speaking children in Hawaiʻi's public schools. They outnumbered children of English-speaking, mostly European American middle-class families who flooded into Hawaiʻi after 1900 during the Territorial Period. Parents of these children objected to this mixing of language, culture, values, and behaviors and demanded a solution from territorial leaders (Tamura, 1993). In 1920, the U.S. Bureau of Education completed a study of schools in Hawaiʻi, which echoed the sentiments of

to recognize the role it continues to play through the intentional erasure of Hawai‘i’s full political history from all aspects of school life,[33] the limited, shallow study of Hawaiian culture and language in general in our public schools, and the lack of consistent support by school administrators for those brave teachers who are trying to engage their students in culturally rich learning experiences that do not shy away from uncomfortable truths of our not-so-distant past. One of the ways that I observed the manifestation of these unfortunate realities at Ala Wai School was in the lack of meaningful acknowledgment of or critical engagement with the political, social, cultural, and geographical transformations of Waikīkī and its people over the years, including the construction of the Ala Wai Canal. While its cement culverts attempted to

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these parents, that is, the problem of so many non-native speakers of English in the public schools. Ultimately, in 1924 the English Standard School System in Hawai‘i started with Lincoln Elementary and Roosevelt Junior High School on O‘ahu. Students had to pass an oral and written English language test in order to be admitted, which led to a primarily white student population. There were two major goals articulated in the creation of these segregated schools: 1) “to ensure that children of English-speaking parents were provided an education in which they were not held back in English and other subjects because of the presence of non-English-speaking children” (Hughs, 1993, p. 72); and 2) “to assure that children of English-speaking parents learned Western, not Asian, values and behavior” (p. 76). While on the surface the creation of English Standard Schools was about language, in fact “the policy had the thinly veiled effort of further stratifying Hawai‘i’s population along ethnic lines” (Tsai, 1995, p. 6). This important part of our linguistic history in Hawai‘i as it relates to formal education cannot be overlooked in the role it played in creating and perpetuating the deeply held beliefs that many in Hawai‘i still carry today that English is better than other languages, especially Pidgin (Hawai‘i Creole English, which grew out of the plantations), and therefore speakers of English are more intelligent and more successful, while non-English speakers are less intelligent and less successful (Da Pidgin Coup, 2008). These myths continue to negatively impact Hawai‘i’s local children in school today. Since language is such a central part of identity, to attack someone’s language is to attack them (Fordham, 1999).

[33] For example, the U.S. military-backed, illegal overthrow of the Hawaiian Kingdom in 1893 and the attempted annexation of Hawai‘i to the United States in 1895 are two pivotal points in our history that are either glossed over or erased completely from the versions of history typically presented in our Hawai‘i schools. Instead, Hawai‘i’s incorporation into the United States is taught as a neutral, lawful, inevitable event, a message that is further perpetuated through monuments in plain view on school campuses commemorating our American occupiers (e.g., the statue of President McKinley outside McKinley High School on O‘ahu still stands to this day depicting him holding a treaty of annexation, which in fact was never signed or passed by the U.S. Congress and therefore does not actually exist); the names of our public schools honoring those who supported, funded, and participated in the armed overthrow (e.g., Sanford B. Dole Middle School in Kalihi); and the inaccurate telling or complete erasure of these events in our classroom textbooks.

cover over these stories, they nevertheless continue to be carried by its waters and surrounding lands to this day, just waiting for someone to listen and give them voice once again.

The conscious and sometimes unconscious sense of loss of land, heritage, language, culture, and identity felt by our ʻŌiwi students further complicates, distracts, and thwarts the kinds of successes that they are capable of achieving both in and outside of school (Alaska Department of Education, 2003; Emekauwa & Williams, 2004; Goodyear-Kaʻōpua, 2013; Kamehameha Schools, 2014; U.S. Commission on Civil Rights, 2003). Kanien'kehaka (Mohawk) writer and activist Taiaiake Alfred (2009) uses the term *anomie*, or a "state of profound alienation that results from experiencing serious cultural dissolution" (p. 49), to describe the psychological effect that this sense of loss and isolation can have on Indigenous peoples. For ʻŌiwi students, this state of *anomie* can hinder their performance in school and also lead to self-destructive behaviors outside of school, like poor mental and physical health, serious substance abuse problems, suicide, and interpersonal violence. Filipina educational scholar Patricia Espiritu Halagao (2010) adds to this discussion the concept of "colonial mentality, a denigration of self and an aspiration to be like the colonizer" (p. 496). In her article entitled "Liberating Filipino Americans Through Decolonizing Curriculum," Halagao (2010) summarizes the process of colonization that leads many colonized people to assume a colonial mentality, which negatively impacts all facets of their lives, including their education.

However, it is not only people and countries that perpetrate colonization; it is also the documents they produce, including curriculum. Prominent curriculum scholar Ted T. Aoki (1993) suggests that "as a work of people, inevitably, [curriculum] is imbued with the planners' orientations to the world, which inevitably include their own interests and assumptions about ways of knowing and about how teachers and students are to be understood" (p. 258). Similarly, Asian-American educational scholar A. Lin Goodwin (2010) reminds us that curricula are not neutral but in fact have the power to influence those who are exposed to it:

> Curriculum embodies a society's implicit consensus around what is worth knowing and what is worthwhile; it shapes and defines students' learning experiences, speaks to or ignores who they are, and ultimately influences (some theorists might argue "determines") their vocational choices and options. Curriculum, as a tool of acculturation and a depository of (U.S.) national and cultural values, has the power to emancipate and colonize. Thus, 'the knowledge that got into schools in the past and gets into schools now is not random' (Apple, 2004, p. 60), but represents—and serves (both historically and currently)—the economic and social interests of those in power. (p. 3111)

We see in colonized/occupied Indigenous countries like Hawai‘i that many of our teachers and parents buy into and accept examples of “curriculum as colonizer” because for many, they were never given access to the tools needed to critically assess these materials and see them for what they really are. However, in my view, the complex situation facing our ‘Ōiwi students can in part be addressed through the power of curriculum. Instead of colonizing students, like described above, intentionally decolonizing curriculum can help students progress through the stages of decolonization starting with rediscovery, recovery, and mourning and leading to dreaming, commitment, and action (Laenui, 2000).

While student teaching at Ala Wai School, I believed that if I could resist the pressures of narrow standards-and-testing models of accountability, reject one-size-fits-all materials created and imposed by outsiders, change the discourse of accountability to one of responsibility, and develop my own resources that reflected the perspectives and lived-experiences of my students, then I could set my students up to succeed. It was during this time that I turned to the theories of Place-Based Education in an effort to develop and implement an interdisciplinary, Hawaiian geography curriculum focused on the very place that the school and students call home: Waikīkī. The resulting fifth-grade unit addressed themes such as place-conscious learning, revealing and uncovering aspects of history that have been erased or forgotten, giving voice to those who have been silenced, and practicing good citizenship. Students learned to analyze maps, make their own maps, and use maps to identify physical changes that have impacted the environment and community of Waikīkī over time. They engaged in a variety of activities ranging from whole class discussions to small group, inquiry-based investigations. Their culminating project was to write a letter of testimony as if they were a resident of Waikīkī back when the Ala Wai Canal was being built. They were required to consider all that they learned during the unit about the construction of the canal, including the changes it caused both immediately and long-term to the community and environment (which still exist today), and then express in their testimony letters whether or not they believed the canal should be constructed. In the end, they read these letters aloud in front of their classmates in a mock meeting of legislators of the Territory of Hawai‘i in 1920, who then rendered a verdict on whether or not they should go ahead with the construction of the canal.

I implemented this fifth-grade interdisciplinary curriculum twice during my time at Ala Wai School in both the Spring and Fall 2003 semesters, each time with a different group of

students. My original purpose in writing this curriculum was not only to revitalize my students' relationship to their homeland, which I recognized as being estranged, but also to motivate them to take a real interest in their education by incorporating experiences, values, and perspectives from their own lives into the classroom environment. This curriculum grew out of my deeply held belief that everyone should learn about where they live so that they can develop a deeper connection and appreciation for their home, thus inspiring them to fight on its behalf. By helping my students to "ho'i hou i ka mole/return to the taproot" (Pukui, 1983, p. 109),[34] their attitudes about school improved and their pride in the place and people that surrounded them strengthened, thus giving me hope that their involvement in the school and the broader community would continue to grow over time.

This increase in consciousness and engagement, facilitated through my Place-Based approach to a geography curriculum about Waikīkī and the Ala Wai Canal, indeed helped me to combat the isolating institution of schooling while cultivating my students' reconnection to the places they call home, and simultaneously improving their academic achievement. However, upon further reflection over a decade later, as I embarked on the development of a new curriculum for the same 'āina of Waikīkī entitled "Welina Mānoa," now as a faculty member at UH Mānoa, I started to realize that these indicators of success as outlined by the Place-Based literature, which I relied so heavily on during my in-service teaching years, did not actually go far enough in describing what I now hoped the students of my new curriculum would achieve. I realized that if I was truly committed to honoring and nurturing the development of kanaka-'āina relationships for my students through my curriculum and pedagogy, then my kuleana as a Kanaka Hawai'i educator had to push me beyond my previous objectives of increased academic achievement and civic engagement. I needed to instead return to the teachings of my kūpuna and other Indigenous peoples in order to move towards objectives that focused on relationship building, identity reclamation, renewal of kuleana, and community regeneration. With my sights

[34] This 'ōlelo no'eau (wise, poetical saying) inspired the title of my Master's Plan B Project, "Ho'i Hou i ka Mole, Return to the Taproot: An Interdisciplinary Hawaiian Curriculum of Place", which focused on my development and implementation of this fifth-grade interdisciplinary Hawaiian Place-Based geography unit for Waikīkī and the Ala Wai Canal (Saffery, 2004).

set on these new, decolonizing outcomes, I believed that academic achievement and community engagement would surely follow.

During the decade that transpired since my time as a Master's candidate and student teacher at Ala Wai School, I have been exposed to a wealth of Indigenous scholarship (and scholars). I have had amazing opportunities to apply concepts, theories, and strategies from these works in my own research and practice in the fields of Hawaiian and Indigenous Education; and I have continued my training and practice as a cultural practitioner of traditional hula and chant.[35] With this expanded waihona ʻike, or repository of knowledge and experience, I will revisit in the upcoming section of this chapter some of the same Place-Based literature that I first turned to during my Master's program, summarize their main points, and then reveal some of the potential shortcomings of these Place-Based Educational theories, which my expanded experiences have helped me to see more clearly. However, before proceeding, I end this section by returning to the words of Kupuna Olivera, who opened this chapter, and sharing how her words became a core component of my new curriculum for Waikīkī that I mentioned earlier, and which served as a catalyst for my dissertation research.

Ten years after my time as a student teacher at Ala Wai School, I developed a Hawaiian language ʻāina curriculum for Mānoa, a valley just ma uka (upland) of the school within the larger ahupuaʻa[36] of Waikīkī. This curriculum project is entitled "Welina Mānoa."[37] Through my

[35] My use of the word "traditional" is intentional. I use it to suggest a tradition, that is, a lineage of hula people from which I descend, a heritage by which hula and mele have been passed down to me through my kumu, and a foundation upon which I can stand today and compose new hula and mele that reflect the traditions from which I come. Being a practitioner of traditional hula does not leave me and my practices stuck in the past but, in fact, allows me to truly be a lālā (branch) of my kumu; branching out into new contexts and spaces yet remaining always connected to my source that grounds and informs all of my decisions and actions.

[36] Ahupuaʻa are traditional Hawaiian divisions of land that contain enough resources from both the land and ocean to sustain the community that lives within its boundaries.

[37] The "Welina Mānoa" curriculum initiative, which began in 2009, brought together scholars from both Hawaiian knowledge and traditional STEM fields (Science, Technology, Engineering, and Math), including UH Mānoa's Hawaiʻinuiākea School of Hawaiian Knowledge and College of Education along with the Lyon Arboretum, Waikīkī Aquarium, and Mānoa Heritage Center. Led by a team of Hawaiian scholars, educators, and cultural practitioners, the "Welina Mānoa" curriculum initiative was dedicated to developing learning experiences for Hawaiʻi's students in Hawaiian and English language based on the genealogies of the land and

research for this project, I found the audio recording of Kupuna Olivera, which includes the excerpt that opens this chapter. In piloting this curriculum with students from Ke Kula Kaiapuni ʻo Ānuenue (Ānuenue Hawaiian Language Immersion School), I exposed students to the ea of Kupuna Olivera, transporting them to the places of her childhood through her stories. Many students were surprised to hear what Waikīkī used to look like. I took note of their reactions, especially as they listened to Kupuna Olivera's voice as it washed over them while viewing archival photographs projected on the screen of Waikīkī before and after the Ala Wai Canal was built. Their reactions were mostly audible gasps coupled with abrupt changes in their body language and facial expressions, like rising in their seats and turning wide-eyed to their classmates next to them. Some of them grew up in these places, and all of them go to school in the area, but they had rarely (if ever) thought about what their communities were like before the land was developed and Waikīkī was populated with hotels, roads, and foreigners—a place presumably absent of Hawaiians. As Chicana/o Studies professors Solorzano & Yosso (2002) suggest, these "majoritarian stories," like the majoritarian story of Waikīkī, "are not often questioned because people do not see them as stories but as 'natural' parts of everyday life" (p. 28). However, with the help of Kupuna Olivera, who reminds us that there was a time when Kānaka Hawaiʻi had a prosperous, prolonged presence in Waikīkī, students started to question the dominant narratives that conveniently leave this part of the story out. The personal counter-stories/narratives[38] of this kupuna helped students to confront the present state of Waikīkī by

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people of Mānoa and Waikīkī. I co-developed and co-piloted the Hawaiian language curricula for "Welina Mānoa" with my former UH Mānoa colleague from the College of Education, Dr. Kalehua Krug. The haʻawina ʻōlelo Hawaiʻi (the Hawaiian language curricula) we created are not mere translations of the English curricula or vice versa; each stands alone with its own structure, lessons, and activities that relate to similar themes and contribute to similar overall goals. Wahi pana, or sacred, celebrated places, along the flow of freshwater within Mānoa are recognized, honored, and engaged with through the activities and lessons that make up the curriculum (Saffery, in-press). Students, teachers, and families actually travel to four sites along this flow of water that represent different land areas of Mānoa—Kahi Hoʻoulu Lāʻau o Lāiana (Lyon Arboretum); Ka Hale Hōʻikeʻike ʻo Mānoa Heritage (Mānoa Heritage Center); Ka Papa Loʻi ʻo Kānewai Cultural Garden; and Ka Hale Hōʻikeʻike Iʻa o Waikīkī (Waikīkī Aquarium). The curriculum itself, along with lesson plans and additional resources for teachers and families, are available online at welinamanoa.org

[38] According to Solorzano & Yosso (2002), counter-storytelling is "a method of telling stories of those people whose experiences are not often told . . . a tool for exposing, analyzing, and challenging the majoritarian stories of racial privilege" (p. 32).

revealing how it used to be, and urging them to consider what happened in the time between then and now, and what it can be again if we commit to remembering, returning, resisting, and surviving.

After the students were exposed to the longer genealogies of their beloved homeland, which had previously been withheld from them, I encouraged them to reflect on their unique positions within this intergenerational continuum, because I believed that this remembering and acknowledging could lead to action that would bring pono (balance) to their lives as well as that of their homeland. While I am proud of the earlier curriculum that I had developed for Waikīkī as a student teacher over 10 years ago, as well as the progress I had made in pushing the curricular and pedagogical boundaries at Ala Wai School, my "Welina Mānoa" curriculum went much further in not only revealing the complicated moʻolelo and more importantly moʻokūʻauhau (genealogy) of the ʻāina of Waikīkī, but also questioning the systems of power that promote certain histories while erasing others and validate certain relationships to place while ignoring others. My Hawaiian language, ʻāina curriculum employed a strategy of exposure (Kosasa, 2008) against settler colonial[39] erasures targeting the communities of Mānoa and Waikīkī. As Mexican and Tigua professor of Education and Ethnic Studies Dolores Calderon (2004) suggests, these erasures "must be made explicit in order to decolonize settler colonial relations attached to current pedagogical models of place" (p. 24). Part of this exposure involves the revealing and centering of stories of survivance[40] and resurgence[41] by Kānaka Hawaiʻi and our allies who can serve as role models for the next generation. Like Kanaka Hawaiʻi political scholar Noenoe Silva (2014) writes, "When we do research with the intention of bringing [our

[39] "Settler colonialism is an inclusive, land-centered project" (Wolfe, 2006, p. 393), the ultimate goal of which is the elimination of Native presence on the land and erasure of Indigenous sovereignty so that the settler colonizer can replace them with their own physical, cultural, social, and political presence (Kaomea, 2014; Kauanui & Wolfe, 2012).

[40] The concept and practice of Native survivance "creates a sense of native presence over absence, nihility, and victimry" (Vizenor, 2008, p. 1).

[41] Tsalagi (Cherokee) professor and activist Jeff Corntassel (2012) explains that Indigenous resurgence facilitates "a renewal of our roles and responsibilities as Indigenous peoples to the sustainable praxis of Indigenous livelihoods, food security, community governance, and relationships to the natural world and ceremonial life that enables the transmission of these cultural practices to future generations" (p. 97).

kūpuna's] stories forward, they intervene and help us" (p. 310) by revealing information and guiding, correcting, and validating our work along the way so that we have the knowledge and confidence to continue. The kūpuna of Mānoa and Waikīkī, like Miriam Paulo Olivera, were surely present during my development, piloting, and evaluation of the "Welina Mānoa" curriculum, and their presence continued as I moved forward with my doctoral research.

In the next section of this chapter, I present some of the same Place-Based literature that I was first introduced to as a Master's candidate and student teacher at Ala Wai School and then revisited almost ten years later as I embarked on both the development of the "Welina Mānoa" curriculum as well as my burgeoning doctoral research. By surveying the conceptual landscape of Place-Based Education through a new analytical lens shaped by Hawaiian ontology and epistemology embedded in Native texts and practices (e.g., the familial relationship between Kānaka Hawai'i and our 'āina as revealed through mele), as well as concepts and perspectives from a diversity of disciplines within the fields of Indigenous Education and Native and Indigenous Studies, I am now able to see more clearly some of Place-Based Education's theoretical limitations and potential consequences of indiscriminate applications of its pedagogy in diverse Indigenous contexts. While many (Native and non-Native) educators may find success in applying forms of Place-Based Education that benefit their students, their communities, and their homelands, my personal re-viewing of this Place-Based literature from a new analytical perspective as a Kanaka Hawai'i educator, scholar, and cultural practitioner has inspired me to study the practices of 'Ōiwi educators who are building upon, challenging, and extending these existing theories of Place-Based Education in order to more fully honor and nurture the development of kanaka-'āina relationships through their curricula and pedagogies. Therefore, through a case-study approach, I will examine in this dissertation an Indigenous graduate exchange program developed by some of these brave and innovative 'Ōiwi educators to understand how their work is helping to transform education into a site of survivance (Brayboy, 2008) and a place of power and resurgence for our 'Ōiwi students.

Place-Based Education Literature Revisited: A (K)new Vantage Point

Before beginning this section, I would like to further distinguish between 'āina education and Place-Based Education. While some use the terms interchangeably, I see them as distinct and use them as such throughout my dissertation. In general, I view 'āina education as grounded in

ʻŌiwi perspectives. It is a theory and practice that begins with the supposition that Hawaiʻi has and always will be the Indigenous homeland of Hawaiians, therefore, if you want to learn about the ʻāina of Hawaiʻi you must include Kānaka Hawaiʻi (our people, our stories, our histories, our practices, our world views, etc.). With this understanding at its core, ʻāina education focuses on building kanaka-ʻāina relationships through all aspects of the curriculum and pedagogy (something I will explore more fully through my case-study research). Place-Based Education, on the other hand, has its roots in many well-established progressive, North American[42] educational theories and practices from environmental and ecological education to student-centered curriculum and contextual, problem-based learning, just to name a few (Rosenthal, 2008). It emerged in the late twentieth and early twenty-first centuries as a new approach to education that incorporated many of the qualities, values, and concerns of its predecessors. What was revolutionary about the newly coined "Place-Based Education" was that it combined aspects of many different traditions that had conventionally been seen as distinctive, framing them within a context of place.

On some level, this distinction between place and ʻāina can be seen as simply a matter of terminology. However, for the purposes of my research and the contributions I hope to make to the field of education, I posit that language does matter; place is different from ʻāina. Likewise, it is worthwhile for us as educators to self-reflect on how we are naming and describing the theories and approaches we are relying on in the development and implementation of our own curricula and pedagogies, because words have power and carry with them connections and lineages that evoke certain connotations and worldviews. As I hope my research will reveal,

[42] Place-Based Education has its origins partly rooted in progressive, student-centered theories developed primarily by Western scholars from North America (Canada and America). By "progressive," I mean those educational theories and approaches that advocate for hands-on, learning by doing, learning through discovery, and letting students explore their environment in order to come up with their own hypotheses and views of the world. Many associate the birth of the progressive education movement with the work of John Dewey. He wrote, "the great waste in the school comes from [the student's] inability to utilize the experiences he gets outside the school in any complete and free way within the school itself; while, on the other hand, he is unable to apply in daily life what he is learning at school" (1959, p. 76-78). His philosophy advocates for experiential learning that engages students in real-life tasks so that their education is relevant and applicable to their lives outside of school. There is nothing inherently wrong with a progressive educational approach, but as I will illustrate in the following section, I argue that examples of progressive education like Place-Based Education do not go far enough, especially when applied in Indigenous contexts for Indigenous students.

many of the ʻŌiwi success stories around Place-Based Education, one of which serves as the focal point of my case-study research, actually tell of ʻŌiwi educators who are pushing beyond contemporary Place-Based Educational theories and are instead returning to their own ancestral teachings and practices in order to develop critically conscious, culturally grounded ʻāina learning experiences that center on ʻŌiwi concepts of place, expose settler colonial erasures, and facilitate the decolonization and resurgence of their participants.

From this vantage point, I share below a few perspectives on Place-Based Education by several North American scholars who are closely associated with its theory and practice and then comment on the intersections as well as the incongruences when these theories are read alongside the concepts, frameworks, stories, and practices of ʻŌiwi scholars and educators that form the theoretical foundation of my research. I first draw from primary and secondary sources by Hawaiian and Indigenous scholars to explore how ʻŌiwi conceptions of place and the unique relationships that Indigenous peoples have with our ʻāina and kulāiwi[43] push up against dominant Western notions of place. Secondly, I explain how the emerging discourses of Indigenous survivance and resurgence suggest a discrepancy between the predominantly academic achievement objectives of Place-Based Educational theory and the decolonizing, resurgent objectives of Indigenous students and educators. Finally, I turn to settler colonial theory to expose how Place-Based Educational theory can, in some instances, contribute to the erasure and elimination of our Native presence and perspectives on our Native lands as well as in our educational practices.

Gregory A. Smith (2002), the scholar credited with bringing national awareness to Place-Based Education as a term and conceptual framework, outlines six elements that are common among the many various applications and adaptations of Place-Based Education: 1) local knowledge and phenomena form the foundation for curriculum development; 2) students are creators instead of consumers of knowledge; 3) students' interests, perspectives, backgrounds,

[43] Used commonly today to mean "community," kulāiwi can be more fully understood as our ancestral homeland where the iwi (bones) of our kūpuna are buried and where ʻŌiwi continue to live and raise our children so that they are always in close proximity to their kūpuna who they are responsible to. As Kanaka Hawaiʻi geographer and Hawaiian-language scholar Katrina-Ann R. Kapāʻanaokalāokeola Nākoa Oliveira (2014) explains, "'Kulāiwi' was not merely an abstract term that linked the living to the dead, but it was in reality both the homeland of the living and the burial ground of the dead" (p. 42).

and stories guide decision-making about content; 4) teachers create their own curriculum rather than distribute curriculum developed by others; 5) school and community become more integrated as members of the community actively participate in the classroom and students actively participate in their community; and 6) success is assessed based on impact to community health and sustainability.

David A. Gruenewald (2003a), another well-known Place-Based scholar, attempts to go beyond the work of his peers who privilege Western ecological perspectives that often characterize place as a wild and pristine setting, untouched and unspoiled by the industry of man (Bowers, 2006; Theobald, 1997). Instead of basing his work on this hallmark of traditional Place-Based Educational theory, Gruenewald chooses to foreground the person-place relationship by combining the theory of Place-Based Education with the framework of critical pedagogy into what he calls a "critical pedagogy of place" (Gruenewald, 2003a). He explains that Place-Based Education's environmental and rural emphases often disregard the cultural conflicts inherent in dominant American society, while critical pedagogy seems to disregard the fact that human culture is nested in ecological systems. Therefore, the synthesis of these complementary yet incomplete theories creates a more holistic, critical approach that, according to Gruenewald, is better equipped to deal with the many hardships facing our students, schools, and communities today. Gruenewald (2003b) takes his work a step further by encouraging educators to examine the impact of places on culture and identity, and embrace our political roles as "place makers" through his five dimensions of place: perceptual, sociological, ideological, political, and ecological. In doing so, he says that place can be seen as a primary context for experience, a pathway to authentic democratic participation, and "the living legacy of human engagement with the world" (p. 645).

Gruenewald's efforts to incorporate the person-place relationship into the Place-Based discourse are commendable. However, when trying to apply his thinking to Hawai‘i and Hawaiians in my own work, I found that his dimensions of place and models of place making never quite fit. ‘Ōiwi scholars and educators like Gregory Cajete (2000) and Manulani Meyer (2001) help me to recognize that Gruenewald views these concepts and practices through his own subjective lens shaped by his own culture, language, and worldview, which are informed by his own experiences and those of his ancestors in their homelands. Cajete (2000) tells us:

> As is true of all lenses, what one can see depends on the clarity of the images made possible through the use of a particular lens. In the past five hundred years of contact with Western

> culture, Native traditions have been viewed and expressed largely through the lens of Western thought, language, and perception. The Western lens reflects all other cultural traditions through filters of the modern view of the world. Yet, in order to understand Native cultures, one must be able to see through their lenses and hear their stories in their voice and through their experience. (p. 4)

In other words, we must look through our Native lenses and hear our Native stories in our Native voice and through our Native experience in order to fully understand our conceptions of place and the unique relationships that we have with our homelands. Meyer (2001) adds that, as Hawaiians, "our building blocks of understanding, our epistemology, and thus our empirical relationship to experience is fundamentally different. We simply see, hear, feel, taste, and smell the world differently" (p. 125). Therefore, we must return to our ʻike kupuna (ancestral knowledge), in both its traditional and contemporary applications and interpretations, as a foundation upon which to understand and appreciate the fullness of our relationship as Kānaka Hawaiʻi to our ʻāina and how this relationship must serve as the starting point for any form of education in Hawaiʻi that involves the study of place.

I return now to Gruenewald's five dimensions of place and offer two dimensions from a Hawaiian perspective that I found missing from his scholarship, which are perhaps unique to Kanaka Hawaiʻi relationships with our ʻāina. First, there is no doubt that for Kānaka Hawaiʻi (and many other Indigenous peoples) there is a distinct genealogical dimension to place that is only perceivable if you are aware of the familial relationship that Kānaka Hawaiʻi have with our ʻāina. In Gruenewald's (2003b) perceptual dimension of place, he talks about places being "alive and capable of entering into a relationship with a human perceiver" (p. 623). Similarly, for Hawaiians, our land and all elements and features of our landscapes are actually and literally alive. Moreover, our ʻāina are not only alive but are our kūpuna who have names and family lineages with generations of ancestors and descendants, both human and divine, that include Kānaka Hawaiʻi who are alive today (Beckwith & Luomala, 1972; Fornander & Thrum, 1999; Johnson, 1981; Kamakau, 1867, 1869, 1869–1871, 1964, 1991; Kameʻeleihiwa, 1992; Kanahele, 2005; Kikiloi, 2010; Liliuokalani, 1997; Malo, 1987; Oliveira, 2014; Peralto, 2014). One such genealogy is that of Papa and Wākea. Kānaka Hawaiʻi can trace our genealogies back to these two deities and their offspring (the land, the kalo, and the first human). As explained by Kanaka Hawaiʻi anthropologist and professor of Hawaiian Studies Kekuewa Kikiloi (2010), this union of Papa and Wākea resulted not only in the birthing of ʻāina, "but also the birthing of a unified

Hawaiian consciousness—a common ancestral lineage that forges links between the genealogies of both land and people" (p. 76). Narratives passed down to us by our kūpuna first orally and then in printed form like the mele, "Eia Hawai'i" (introduced in Chapter 1), hold these genealogies for us to remember and retell so that we never forget who we are and where we come from: "Eia Hawai'i, he moku, he kanaka. He kanaka Hawai'i. Here is Hawai'i, an island, a person. A Hawaiian person."

With this genealogical dimension in mind, we can understand that our relationship to the land is one where our places are not mere products, artifacts, or constructs of human culture and design as Gruenewald's writings seem to suggest but, in most cases, is quite the opposite. Kānaka Hawai'i understand that we come from the land itself. Thus, our relationship with and responsibility to our natural environment is a familial relationship between kupuna and mo'opuna (grandparent and grandchild) or kua'ana and kaikaina (older and younger sibling). It is also a reciprocal relationship that extends beyond stewardship and can only be fully expressed through the practices and kuleana of mālama 'āina and aloha 'āina.[44] For only when we genuinely tend to, care for, and love the land and its many elements like family members will they in turn nourish and sustain us for future generations. As a result of this connection, pono or balance is maintained in all aspects of society.

If we return now to the earlier quote by Gruenewald, we recall that he says that humans are the perceivers and our places are the perceived. This is surely true, but what about the reverse? Can our places also perceive, hear, and respond to us? From a Hawaiian viewpoint the answer is absolutely yes. Our places are actually alive, so they have sense abilities (Oliveira, 2014), a personhood (Cajete, 2000), and a consciousness of their own. Therefore, when we recite their names and recount their genealogies, they can hear us and respond through changes in cloud formations, the falling of rain, the blowing of the wind, the movement of the ocean, the appearance of rainbows, etc. We must learn, then, how to communicate with the 'āina and the

[44] The concepts and practices of mālama 'āina (literally, to care for the land) and aloha 'āina (literally, to love the land) are so complex and multifaceted that it is hard to fully express the depth and breadth of their meanings in English. Goodyear-Ka'ōpua (2013) comes close in her explanation of aloha 'āina as "an unswerving dedication to the health of the natural world and a staunch commitment to political autonomy" (p. 32). She goes on to say, "It is through action, through practicing aloha 'āina, that we produce ourselves in relation to and as part of the 'āina" (p. 33).

many kūpuna who still reside there, seen and unseen. We must also learn to be aware of their responses so that we can interpret them and know how to proceed. Maintaining this kind of open communication is part of our kuleana as kaikaina to mālama ʻāina and aloha ʻāina.

This discussion leads me to the second dimension of place that I found missing from Gruenewald's Place-Based theory: the spiritual dimension. Communicating with our kūpuna (including the land) is a spiritual practice that in some cases involves specific protocols of pule, mele, and hula that are offered in ceremony. In other cases, this spiritual communication can be expressed through the naming of our sacred sites and all the elements and features of those spaces. Every wind, rain, valley, mountain peak, and so on has a name that possesses within it its genealogy and origin story, its physical description and/or behavior, and its cultural and spiritual significance. The ceremonial act of naming is an example of what Oliveira (2014) calls our "performance cartographies" (p. 65). This term comes from Woodward and Lewis (1998) who explain that this cartographic category "fulfills the function of a map" and "may take the form of a nonmaterial oral, visual, or kinesthetic social act, such as a gesture, ritual, chant, procession, dance, poem, story, or other means of expression or communication whose primary purpose is to define or explain special knowledge or practice" (p. 4). By remembering and continuing to use our inoa ʻāina (place names) (like Kaʻōhao instead of Lanikai, Popoiʻa instead of Flat Island, Mokoliʻi instead of Chinaman's Hat, etc.), in both everyday conversations and more formal expressions, we employ these cartographic representations as well as honor the genealogical and spiritual dimensions of our places. The ʻāina is our kupuna who still carries the remains (physical and metaphysical) of our many ancestors who once lived on these lands. When we use their proper names, we recognize them, and in turn they recognize us.

Informed by this spiritual dimension of place, we can bring a new perspective to the idea of "place making," described by Gruenewald (2003b) as "the process of shaping what our places will become" (p. 627). When viewed from a Hawaiian perspective, it is essential to refer to the teachings of the renowned Kanaka Hawaiʻi historian of the nineteenth century, David Malo. In his seminal manuscript, *Moʻolelo Hawaiʻi* first published in the mid-1840s, Malo explains that there were two names used by our kūpuna for land or islands: when inhabited by people, land is called ʻāina ("Ma ka noho ana a kanaka, ua kapa ia he aina ka inoa" (Malo, 2006, p. 11) as opposed to "moku," which he distinguishes as uninhabited islands isolated by ocean. As Kanaka Hawaiʻi scholar and professor of Hawaiian language Kahikina de Silva (2011) interprets:

> For us kanaka maoli, it is not the building of structures *upon* the land that defines it as ʻāina and us as its kanaka; instead, the development of a relationship *with* the land as well as the persistent presence of a responsible steward who ensures its ability to provide ʻaina, food, this is what creates the Hawaiian space Malo describes. This phenomenon is one of cooperation and mutual transformation. Kanaka turn moku into ʻāina, which in turn becomes the foundation for our existence not just as humans but as kānaka maoli. (p. 2)

ʻĀina Hawaiʻi and Kānaka Hawaiʻi are inextricably tied to one another. However, by Malo's definition, their relationship is not just a familial one but also a generative one. We literally come from the land, but it is also our presence on the land, our cultivation of the land, and our engagement with the land through various practices that transform land or islands to ʻāina, that which feeds us nutritionally, culturally, and spiritually. Malo's teachings were further expanded upon by Kānaka Hawaiʻi who came after him like David Kahalemaile who gave a rousing speech in Mānoa at the 1871 Lā Hoʻihoʻi Ea celebration.[45] He began by posing a question to the crowd: "Heaha la ke ano o ia hopunaolelo, ʻKa la i hoihoiia mai ai ke Ea o Ko Hawaii Pae Aina'?" (Kahalemaile, *Ka Nupepa Kuokoa*, 12 August 1871, p. 2) (What is the nature of this phrase, "the day when the ea of the Hawaiian archipelago was returned"?) He then answered his own question with the following list:

> 1. Ke ea o na i-a, he wai. 2. Ke ea o ke kanaka, he makani. 3. O ke ea o ka honua, he kanaka…4. Ke ea o ka moku, he hoeuli…5. Ke ea o ko Hawaiʻi Pae Aina…Oia no ka noho Aupuni ana.
>
> 1. The ea of the fish is water. 2. The ea of humans is wind. 3. The ea of the earth is the people… 4. The ea of the boat is the steering paddle…5. The ea of the Hawaiian archipelago, it is the government.[46]

Ea is related to the word ola (life, health, well-being) in that without ea, there is no life. The fish need water to live, and people need air ("wind") to breathe. His examples also describe ea as a tool that allows us to navigate towards a safe, pono destination— a steering paddle is needed to guide a boat or canoe, as an independent government is needed to guide Hawaiʻi as a nation and

[45] On July 31, 1843, when the sovereignty (ea) of the Hawaiian nation was restored (hoʻihoʻi) after a rogue British captain, Lord George Paulet, claimed our islands for Great Britain, Kamehameha III, Kauikeaouli famously proclaimed, "Ua mau ke ea o ka ʻāina i ka pono." (The life, breath, sovereignty, independence of the land shall continue in balance and righteousness forever.) From that day forth, Lā Hoʻihoʻi Ea (Ea Restoration Day) was celebrated on July 31 of every year as Hawaiʻi's first national holiday (Kamanowai, *Ka Nupepa Kuokoa*, 29 July 1865, p. 4; Basham, 2010).

[46] Goodyear-Kaʻōpua, 2014, p. 5

people. I call your attention now to number three in Kahalemaile's list above: "O ke ea o ka honua, he kanaka." The ea of the earth is the people. Similar to Malo's definition of ʻāina above, Kahalemaile's words teach us that the earth or land needs people to not only survive but also thrive and grow in a pono direction. People help to bring balance and abundance to the land through our cultivation of its soil, our stewaradship of its resources, our naming of its many features, our conducting of ceremonies, etc. Through these cultural and spiritual practices, kānaka give life to the land, and in turn, the ʻāina feeds us and gives us life as well.

This understanding of the life-giving relationship between kānaka and ʻāina is noticeably absent from Place-Based theorists' definitions of place as "a bounded areal setting independent of human activity" (Nespor, 2008, p. 478). It also goes beyond socially and politically constructed places of human design that Gruenewald (2003b) added to Place-Based Educational discourse. Consequently, when attempting to understand "place-making" in Hawaiʻi, we must first understand the intimate relationship between Kānaka Hawaiʻi and our ʻāina from the perspective of our kūpuna like Kamahualele, Malo, and Kahalemaile and then consider how this relationship is nurtured through cultural and spiritual interventions, which not only shape our places and yield real responses from our places, but, in turn, define and shape us as well (Goodyear-Kaʻōpua, 2013; Kikiloi, 2012; Oliveira, 2014; Wilson, 2008).

When I reflect on my time in my hālau hula, for example, I remember countless instances in which we offered mele and hula in order to spiritually engage with our kūpuna seen and unseen, from pā hula (outdoor hula platforms[47]) on mountain cliffs and steep ledges overlooking vast valleys to the rocky shores of streams and lakes and in the company of our ʻŌiwi cousins. It was through making these offerings and receiving responses from kūpuna such as sudden downpours, parting of dense clouds, rolling in of blankets of mist, jumping koholā (humpback whales), and soaring ʻiwa (frigate birds) that I was reminded over and over again that our kūpuna are very much still with us, and they are listening. I was also reminded that our places are dynamic not static, and those of us who choose to engage with them are not only shaped by our places, but that we can also give them shape (Lawrence-Lightfoot & Davis, 1997). While Place-Based scholars like Gruenewald hint at a reciprocal, interdependent flow of meaning making between people and place, Hawaiians express this interaction in a much deeper way, which

[47] Also translated as a "place reserved for hula dancing" (Pukui & Elbert, 1986, p. 301).

should be honored and included in pedagogies that facilitate the interaction between kānaka and ʻāina.

My discussion above by no means covers the depth and breadth of Hawaiian and Indigenous thought on place and our relationship to our ʻāina, but it does provide a glimpse into the wealth and complexity of our ʻŌiwi epistemologies embedded in the living narratives and practices of our peoples. Our layered, multifaceted perspectives exist in stark contrast to Place-Based literature's tendency to generalize and oversimplify the concept of place (Nespor, 2008), thus ignoring how diversity of all kinds can shape which places are considered for Place-Based Education and which are not as well as how these places are engaged with. Cajete (2000) put it well when he said, "The concept of place is often taken for granted. In contemporary Western societies the notion of place is a given in that when most Western people speak about a place they assume that everyone has the same reference to that place" (p. 181). Resultantly, when a uniform image of place is used as a starting point for Place-Based Educational narratives, it can lead to problematic consequences including the creation of divisive binaries through generic, ecologically grounded applications of Place-Based Education, which are especially evident in Indigenous contexts with Indigenous participants.

For instance, Metis professor Tracy L. Friedel (2011) talks about this critical problem in her study of the effects of an outdoor, Place-Based program in Canada on Native youth engagement. She concluded that students' lack of engagement and misinterpreted rebelliousness during the program were actually signs of their Native resistance against reductionist, deterministic forms of Place-Based Education that foster nostalgic notions of nature and Indian-ness and imperialist binaries such as rural/urban, past/future, nature/society, primitive/modern. In contrast to romanticized stereotypes of primitive, nature-loving Indians, the Cree youth took little interest in the non-Native outdoor educators' lessons in Western environmental education, such as fire-making without matches or lighter fluid. Instead, these urban Native youth were more interested in recounting their oral traditions that recalled their tribes' connections to the particular sites where the outdoor education program was held prior to the lands being occupied and stolen from their people.

Through their retelling of powerful counter-narratives, Friedel (2011) observed students in the program revoking the past/future binary and instead invoking their ancestors through story-telling, thus "tap[ping] into centuries of resistance as displayed by Indigenous peoples in

myriad contexts on Turtle Island and simultaneously engag[ing] in the process of re-creating [their] histories" (p. 537). By looking through the lens of Northern Cree orality, Friedel says that she was able to view the youths' insurgent and resurgent actions in Place-Based learning as a merging of the past with the present (and by extension, the future), which I recognize as aligning with the emerging discourses of Native survivance and resurgence.

Anishinaabe writer Gerald Vizenor (2008) revolutionized the way we view Indigenous peoples' struggles against colonial and imperial powers by combining survival and resistance into the concept and, more importantly, the practice of "survivance." At the most basic level, Vizenor (2008) wrote, Native survivance can be understood as "an active sense of presence over absence, deracination, and oblivion" (p. 1); it is "the action, condition, quality, and sentiments of the verb *survive*, 'to remain alive or in existence', to outlive, persevere" (p. 19). Survivance can reveal itself through everyday acts of resurgence (Corntassel, 2012) by individuals and communities in both large- and small-scale ways. The everyday act of storytelling by the ʻŌiwi students on the land as Friedel's particular program, described above, is an example of how we can create spaces of "storied presencing, alternative imaginings, transformation, reclamation—resurgence" (Simpson, 2011, p. 96). One person at a time, one family at a time, one community at a time…that is how resurgence is collectivized and raises the consciousness of a people so that they are inspired to act and bring about change for not only their survival but also for their survivance.

My engagement with the concepts and practices of Indigenous survivance and resurgence as a part of my theoretical framework also help me to see a clear discrepancy between the predominantly academic achievement objectives of Place-Based Education and the decolonizing, resurgent objectives of Indigenous students and educators. As mentioned earlier, Place-Based Education has gained significant popularity over the past several years due in part to its promises of adaptability, fundability, and measurable academic outcomes. Many of the theorists whom I highlighted earlier comment on the potential benefits of Place-Based Education, which range from improvements in academic motivation and performance to increased commitment to active civic engagement for environmental and community sustainability (Gruenewald, 2003a & 2003b; Powers, 2004; Schottmann, 2005; Smith 2002; Sobel, 2004). For example, David Sobel (2004), one of the pioneers of the Place-Based approach who represents its ecological and environmental underpinnings, defines Place-Based Education as "the process of using the local

community and environment as a starting place to teach concepts in language arts, mathematics, social studies, science, and other subject areas across the curriculum" (p. 7). He explains that by emphasizing hands-on, real-world learning experiences, Place-Based Education "increases academic achievement, helps students develop stronger ties to the community, enhances students' appreciation for the natural world, and creates a heightened commitment to serving as active, contributing citizens" (p. 7).

While Sobel's definition and list of potential benefits is, in many ways, compelling, it is at the same time somewhat troubling when one realizes that in many instances of Place-Based Education, "an appreciation of…place" is viewed as "a means to an end" (Schlottmann, 2005, p. 258). According to Environmental Studies Professor Christopher Schlottmann (2005), Sobel's definition above suggests that Place-Based Education is simply "a psychologically and developmentally powerful means to a quality education" (p. 258), defined primarily by academic measures of success. And Sobel is not alone. To many scholars of Place-Based Education, places are viewed as simply the setting for learning, something to be "used" to help improve grades and test scores across the subject areas. Evidence of this appears throughout Amy L. Power's (2004) evaluation study of four Place-Based Education programs. She explains that Place-Based Education "focuses on *using* the local community as an integrating context for learning at all levels" (p. 17). One of the overall strengths revealed in her study is that "the *use* of community partners provides teachers and students with diverse viewpoints, access to resources, facilities, and financial support as well as a broader base of skills and knowledge" (Power, 2004, p. 21); and one of the consistent impacts of the four programs that she observed on teacher practice was the "*use* of local places and resources" (emphases are mine) (p. 24). This perspective creates tensions for many Indigenous students and educators (like the students in Friedel's study shared earlier), who not only see our ʻāina as active participants in the learning experience but also define "quality education" through the achievement of outcomes that measure success based on benefits to both kānaka and ʻāina in multiple contexts (e.g., revival of ancestral land- and water-based knowledge systems, resurgence of cultural and political practices on the land, healing and renewal of peoples and homelands, decolonization, and, ultimately, self-determination) (Goodyear-Kaʻōpua, 2009 & 2013; Halagao, 2010; Simpson, 2011), instead of based on the use of ʻāina to benefit students in the school setting only.

This mismatch of objectives can lead to problematic oversimplifications and appropriations of Indigenous knowledge and practices when the Place-Based approach merely uses Hawai‘i and our culture for the ultimate purpose of improving all students' academic performance. This is further exacerbated given Place-Based theory's tendency to ignore difference and generalize all who participate in Place-Based learning experiences (Bowers, 2006; Gruenewald & Smith, 2008; Theobald, 1997).[48] According to educational scholar Jan Nespor (2008), these inclinations of Place-Based Education can result in "objectifying and glossing over important differences among groups and opening the way for more pernicious appropriations" (p. 482). I take this critique one step further when viewing these mismatches within the framework of settler colonialism. Settler colonialism is "an inclusive, land-centered project" (Wolfe, 2006, p. 393), the ultimate goal of which is the elimination of Native presence on the land and erasure of Indigenous sovereignty so that the settler colonizer can replace them with their own physical, cultural, social, and political presence (Kaomea, 2014; Kauanui & Wolfe, 2012). In this form of colonization, settlers are not coming to a territory just to exploit resources and then leave with the riches they extract; they are actually coming to stay, striving to eliminate Native peoples and their sovereignty and replace it with their own population, culture, and social institutions. This is particularly devastating for ‘Ōiwi whose society, identity, and wellbeing are all tied to ke ea o ka ‘āina (the life, breath, sovereignty of the land).

One of the major impacts of settler colonialism in the field of education is the erasure of our Native presence from all aspects of our children's education, from the language of instruction and the curriculum of the classroom to the faces of school authorities and the policies that govern those institutions. Students and teachers (Native and settler) are encouraged to accept

[48] Consider, for example, Jan Nespor's (2008) critique of the uncritical, taken-for-granted use of the term "community" in many Place-Based theorists' definitions of "place." According to Nespor (2008), "rather than forcing us to carefully distinguish among different historical, geographical, cultural, political, economical, and other dimensions of place construction, or to look at issues of strategy, power, cooperation, and exploitation in their uses, the connotations of 'community' make it possible simply to orient PBE theoretical discourse around an idealized image of 'place' as a stable, bounded, self-sufficient communal realm. This image is then put to use as the starting point of a narrative in which Western, Northern, urban people's ecological awareness and spiritual connection to the land" (pp. 478-479) are the dominant perspectives, eclipsing other voices that represent different viewpoints and orientations to the land and community.

and internalize the settler narrative, thus accelerating assimilation and furthering the grip that settler colonialism has on all our consciousness. For example, in the edited volume *Place-based Education in the Global Age*, Gruenewald and Smith (2008) suggest that the only way for students and teachers to avoid being "placeless" is to "stay put, dig in, and become long-term inhabitants" (p. xvi).

First, I am puzzled by their oversimplified use of the term "inhabitant" to characterize all students and teachers. As a Hawaiian doing her work in Hawai'i, I wonder: Does "inhabitant" apply to kupa'āina (Native-born) who can trace their genealogies to the land herself? What about Kānaka Hawai'i who are from one district or community but are engaging in an 'āina education program or learning experience in another community? What about settler allies who recognize their specific positionalities and have become a part of the genealogy of a particular place through sustained practice, presence, and commitment alongside 'Ōiwi? What about longtime residents of Hawai'i who stake an intergenerational claim to our islands but choose to ignore the Native people of the place they call home? These are just a few examples of the kinds of people who fill our classrooms and enroll in our educational programs in Hawai'i. We are doing a disservice to them and our 'āina if our educational practice does not permit us to, first, see their unique backgrounds and then allow these backgrounds to serve as starting points for a conversation about how their positionalities inform their different kuleana to Hawai'i. Acknowledging the different ways that each of us fit into the genealogies of our places is extremely important when building kanaka-'āina relationships is the focus of our pedagogies because only then can our unique roles, responsibilities, and obligations be revealed and acted upon.

In addition to the problem of terminology in their earlier statement, I find Gruenewald and Smith's (2008) suggestion of "staying put" and "digging in" further troubling because it seems to open the door wider for settler colonialism as a mindset and practice to take hold in Indigenous homelands. The urging of these Place-Based theorists sounds similar to settler colonialism's "logic of elimination" that requires the removal of the Native so that the settler colonizer can "destroy to replace" and "come to stay" (Wolfe, 2006, p. 388). It also begs the question: Does the work of some to dig in and take root mean that the roots of others need to be cut and removed to make room for these new arrivals? Kānaka Hawai'i have been dealing with settler colonial acts of erasure and elimination in Hawai'i for centuries (Fujikane, 2008;

Goodwin, 2010; Goodyear-Kaʻōpua, 2013; Goodyear-Kaʻōpua, Hussey & Wright, 2014; Kameʻeleihiwa, 1992; Kaomea, 2000, 2003 & 2014; Kosasa, 2008; Trask, 1999). Therefore, the potential of Place-Based curricula and pedagogies in our schools and communities that may function to perpetuate these hallmarks of settler colonialism, or simply pretend they do not exist, is disturbing. In "Speaking Back to Manifest Destinies: A Land Education-Based Approach to Critical Curriculum Inquiry," Calderon (2004) speaks to this issue by exploring the ways in which settler colonialism shapes place in social studies curriculum. She states plainly:

> One of the major limitations of critical place-based education as it is generally theorized is that it does not go far enough to connect how place in the U.S. has been inexorably linked to the genocide of Indigenous peoples and continued settler colonialism. While settler colonial violence and oppression is not an explicit aspect of place-based education, it nonetheless fails to meaningfully engage colonial legacies in education and particularly how conceptions of place have been involved in their continuance. (p. 25)

In response, she suggests a land education-based approach, which starts "from the supposition that all places were once Indigenous lands and continue to be" (p. 27). Calderon's framework calls for the "centering of Indigenous realities as the appropriate starting place for educational inquiry regarding place" (p. 26) because, in doing so, settler colonial narratives (past and present) are rendered visible, which allow students and teachers to not only confront them but also see how they serve to stifle and erase ʻŌiwi stories of resistance, resurgence, and survivance.

Upon reflection, I realize that much of my work to develop and implement the "Welina Mānoa" curriculum that I described earlier in this chapter aligns more with what Calderon calls for instead of what Place-Based Educational theory outlines. In fact, the creation and piloting of this Hawaiian language, ʻāina curriculum allowed me to push up against existing Place-Based curricula for sites in Mānoa and Waikīkī that ignored or did little to address the complicated histories of the ʻāina upon which they now sit. For example, at the Mānoa Heritage Center, the current site of the Cooke Family estate, I developed a lesson for "Welina Mānoa" that asked students to learn and recite the moʻokūʻauhau and moʻolelo of Kahalaopuna, a Native-born aliʻi (chief) of Mānoa. Her moʻokūʻauhau is a counter-genealogy to the settler colonial one of this missionary family who claims a generational connection to Mānoa through their nineteenth-century acquisition of a tract of land in the valley that is still occupied by their descendants today. Witnessing students from Ke Kula Kaiapuni ʻo Ānuenue during the piloting of this lesson breathe ea back into Kahalaopuna's genealogy and call out her family's names in the shadow of

the Cooke Family estate at the edge of Kūkaʻōʻō heiau (upon which the house is partially built) in view of the many places in Mānoa connected to her story was an extremely powerful act of ʻŌiwi resistance and resurgence.

Our genealogies are our Native survivance stories, which help to remove the masks of cognitive imperialism that disguise settler colonial structures and perspectives, renounce dominance and victimry, and instead embrace our active Native presence. As Anishnaabe writer, editor, and educator Leanne Simpson (2011) eloquently attests, "If we do not live our stories and our teachings, the echoes become fainter and will eventually disappear…. The more we tell stories, the more stories there are to tell, the more echoes that come up to the present" (p. 105). As our "Welina Mānoa" students learned firsthand, when we commit to remembering these stories, returning to the places from which they originated, and then retelling them out loud in these contexts, no matter how much the ʻāina has been manipulated and distorted over time, our kūpuna reassure us that they are still here, just waiting to be recognized, honored, and called upon.

Understanding how the theories of Place-Based Education and settler colonialism are intertwined, it is imperative that we as educators work to disentangle our curricula and pedagogies from the potential limitations of these conceptual frameworks, because they can lead to problematic oversimplifications and appropriations of Indigenous knowledge and practices as well as contribute to the erasure and elimination of our Native presence and perspectives on our Native lands and in educational programs. When our wahi pana (sacred, celebrated places) are reduced to static settings upon which the teaching of other subject matter is simply based, our sacred sites are not treated as active participants in the learning and teaching with whom educators should be engaging and being conscious of when making decisions and assessing impacts (Goodyear-Kaʻōpua, 2013). When our cultural and spiritual practices become the "window dressing" (Goodyear-Kaʻōpua, 2013, p. 103) instead of the foundation of the learning experience (Calderon, 2014), the works of generations of dedicated practitioners can be disregarded, appropriations of their sacred arts become more likely, and "false claims of authority and ownership" (Blaich, 2003, p. 83) over these aspects of our culture become more possible.

When the full moʻokūʻauhau of our ʻāina are covered over by dominant narratives that lead us to take for granted the present state of our environments, acts of settler colonial erasure as

well as ʻŌiwi resistance and resurgence throughout our histories are glossed over and the potential for critical awareness and action is reduced (Friedel, 2011; Goodwin, 2010; Kaomea, 2000). When names, stories, events, and people of the past are conveniently left out of the moʻolelo of our homelands, they are at risk of being forgotten, thus robbing subsequent generations of the opportunity to share, celebrate, and learn from these histories, apply lessons learned to our constantly changing world, and begin to create contemporary narratives of our own where kanaka and ʻāina are reunited and thriving. Finally, when the various relationships and positionalities of students to the ʻāina upon which the learning experiences take place are ignored, differences in kuleana become unclear, making it harder to know what roles and obligations we each, as Natives and settlers for instance, have (or do not have) to the ʻāina and how we can appropriately fulfill these kuleana (Goodyear-Kaʻōpua, 2013).

While acknowledging the potential pitfalls and limitations of Place-Based Education, I do not mean to suggest that all applications of Place-Based Education programs inevitably lead to these problematic consequences. The geography curriculum I developed at Ala Wai School, for example, was certainly inspired by Place-Based Educational theory, and it was successful in improving my students' academic engagement and facilitating their reconnection to the places they call home. However, when compared to my "Welina Mānoa" curriculum developed almost ten years later, I realize that my first attempt at Place-Based Education (like many other well-intended Place-Based curricula) did not go far enough to offer learning experiences to my students that were based on the language, living practices, and genealogies of the land and Native people of Hawaiʻi or to promote goals of decolonization and resurgence. Only by pushing beyond the limitations of Place-Based Education and turning back to ʻike kupuna to build the foundation of my "Welina Mānoa" curriculum was I able to bring settler colonial erasures into full view while also revealing stories of survivance and resurgence by ʻŌiwi of Mānoa and Waikīkī who refuse to be silenced and forgotten (Saffery, in-press). It is important to acknowledge here that there have certainly been more pernicious educational strategies throughout our collective history as Indigenous peoples. For instance, there have been educational policies that aimed to kill the Native and save the Man[49] in order to further the

[49] This reference speaks to the many policies enacted in North America that called for the elimination of Native Americans through destructive assimilation tactics. "Kill the Indian, Save the Man" was the stated goal of the government program of Indian residential schools in the

colonization and assimilation of our peoples, places, and practices. Examples include the removal of ʻŌiwi children from their families to be educated at government sponsored, church run residential schools in North America, Australia, and even right here in Hawaiʻi.[50] At the same time, I would like to end this chapter with one final story from my own family on my ʻāina of Kailua on the island of Oʻahu that illustrates that these concerns are real and not merely hypothetical, and that well-intentioned applications of Place-Based Education can indeed lead to many of the harmful outcomes outlined earlier.

A Story of ʻŌiwi Erasure Through Well-Intentioned Place-Based Education

On the banks of Kawainui fishpond at the base of Ulupō heiau on the ʻili ʻāina (small, traditional Hawaiian land division) of Kūkanono within the ahupuaʻa of Kailua on the island of

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United States and Canada that started in 1880 and continued well into the 20th century (Churchill, 2004; Lomawaima, 1995). It mirrors the Aboriginal child removal policies in Australia (e.g., Aborigines Protection Act 1869) that effectively allowed for the stealing of Aboriginal children from their families between the 1890s and the 1970s in order to assimilate them into white culture and society through industrial or reformatory schools in the hopes that Aboriginal people would eventually "die out" or be "bred out" (Moses, 2004). These children are referred to now as the Stolen Generations. Both stories tell of the use of explicit methods of assimilation for elimination, such as removal from family, banning use of Native language and culture, religious instruction, etc., and the more insidious methods with long-lasting impacts like physical, sexual, and psychological abuse, rape, involuntary sterilization, etc.

[50] In 1840, the residential Hawaiian Chiefs' Children's School (also known as the Royal School) opened. Over the next decade, a total of 16 royal students lived at the school, young children of Hawaiʻi's highest-ranking chiefs who held the hopes of our nation as the future rulers of Hawaiʻi. Through her analysis of secondary sources about the school, primary source materials like unedited journals and letters by American Congregationalist missionaries Amos Starr Cooke and Juliette Montague Cooke (the teachers/directors of the school), and perspectives of anonymous, presumably Native Hawaiian Wikipedia authors writing about their ancestors' experiences at the school, Kanaka Hawaiʻi educational scholar Julie Kaomea (2014) argues that "the Chief's Children's School functioned as a crucial node in a larger, settler-colonial 'elimination project' in which American settlers sought to eliminate and replace our Native Hawaiian society and these Native Hawaiian sovereigns in our native land" (p. 125). Through the school's repressive policies and practices around procreation and miscegenation that upheld the elimination goals of settler colonialism, Kaomea "links the dramatic, mid-nineteenth-century decline in aliʻi births to the residential Hawaiian Chiefs' Children's School" (p. 124). Hawaiʻi's royal residential school exists within the dark history of government-run, church-administered residential schools for Indigenous children in both North America and Australia.

Oʻahu is a piko (center) of stewardship and learning cared for by an intergenerational group of cultural practitioners from the moku (district) of Koʻolaupoko who are dedicated to re-establishing spaces throughout Kailua where our community can once again gather to study, teach, and promote Hawaiian cultural knowledge and practices that are rooted in ʻāina. With specific emphasis on the traditional moʻolelo and mele of Kailua, they develop and offer ʻāina educational and cultural programing in order to feed and grow healthy, balanced, and abundant lands and people for generations to come. My kāne, Kaleo Wong, is the kahu (caretaker, guardian) of these lands of Ulupō Nui ("greater Ulupō," our name for the ʻāina that extends from the base of Ulupō heiau to the banks of Kawainui fishpond). For the past four years he has worked with volunteers from our community to transform these lands back to ʻāina (that which feeds) by clearing and planting areas that had become overgrown so that they can feed our community nutritionally, culturally, and spiritually once again. He is a kupa of Koʻolaupoko, and we make our home in Maunawili at the back of our ahupuaʻa of Kailua. By touching the rocks, walking the kuauna (the banks loʻi kalo, or irrigated kalo terraces), clearing the ʻauwai and pūnāwai (irrigation channels and springs), opening, planting, weeding, and harvesting the loʻi kalo, felling the invasive trees, mowing the grass, talking to the people who grew up there, and reading the traditional moʻolelo for the area from Hawaiian language primary sources, Kaleo has truly become a kamaʻāina of Kailua, a child of the lands of Ulupō Nui, raised by its stories, songs, water, soils, food, and people.

The ʻāina educational programming that he is developing and implementing for the thousands of students, teachers, administrators, and community members hosted at Ulupō Nui each year is rich in the stories, histories, language, and practices of the kānaka and ʻāina of Kailua. Every activity and lesson is geared toward revealing the productive and abundant presence of Kānaka Hawaiʻi in Kailua from time immemorial to the present, reminding everyone who comes to work with him that Hawaiians have always been in Kailua, are still here, and will always be here.

However, Kaleo and his colleagues still encounter groups that arrive at Ulupō Nui unannounced for their own outdoor, Place-Based Educational experience and choose to ignore or disregard the presence of the kamaʻāina and the knowledge they have to share about their beloved ʻāina of Ulupō Nui and Kailua. Vans and buses of children with their teachers and chaperones still show up regularly from schools far across the island, enter our kīpuka (safe,

healthy place), and walk right past Kaleo as he is working in the loʻi or cutting the grass. Likely assuming he is just the grounds-keeper, they completely ignore him as they explore every corner of the area and make up their own stories about "the ancient Hawaiians" who used to live, work, and worship there.

Even after Kaleo stops his work to introduce himself and explain his role at Ulupō Nui, many of the teachers and parents choose not to engage with him. Some greet him (others do not) and then continue on their own self-guided, Place-Based tour. They explain that they are just there to immerse their students in a place and let them explore it on their own so that they can come up with their own understandings and hypotheses of who lives here, who works here, what this place is for, etc. Even when Kaleo tries to share some of the moʻolelo for Ulupō and Kailua and offers to welcome them back on another day to truly experience our ʻāina through the eyes of the ʻŌiwi and kamaʻāina of Kailua, the majority of these groups decline. They reply, "Oh, we got it. That's not what we are looking for but thanks anyway." In other words, "We don't need you; we don't value you or the knowledge that has been passed down to you from your teachers and ancestors; and, therefore, we don't even see you." What they do not understand is that by ignoring and erasing Indigenous people in Kailua like Kaleo, they will never actually experience or get to know Kailua.

This story illustrates the very real consequences of a Place-Based Educational approach that does not recognize our ʻāina as inherently Indigenous, shaped in part by settler colonialism, and in need of a thoughtful, decolonial method of engagement based on relationships. The actions and perspectives of these presumably well-intentioned educators seem to reflect an attempt to help their students reinhabit their community, one of the two main objectives of Gruenewald's (2003a) critical pedagogy of place. He explains reinhabitation as aiming to "identify, recover, and create material spaces and places that teach us how to live well in our total environments" (p. 9). However, in order to learn how to "live well" in our communities, it is not enough to simply gain access to a place, begin exploring it on our own, and then come up with our own ideas of what is pono and needed in terms of cultural and ecological sustainability. As Calderon (2014) is careful to point out in her analysis of Place-Based Educational theory, "if as place-based education models purport, we are to teach through schooling how to promote models of sustainability and community, we also need to understand how sustainability and community cannot be achieved if the communities Indigenous to the place are not central in this

formulation" (p. 26). There also cannot be a one-size-fits-all reinhabitation, like Gruenewald (2003a) seems to suggest, or else encounters between Indigenous people on their lands and educators with their students will continue to resemble those experienced by Kaleo at Ulupō Nui. Our Native knowledge, practices, perspectives, and mere presence will continue to be erased from view and labeled as artifacts of the past.

Instead Calderon's (2014) land education approach calls for a "decolonizing reinhabitation of place" (p. 26) that goes beyond Gruenewald's critical pedagogy of place. It requires each of us to reflect on how we are uniquely related to our places and what kuleana come with these different positionalities. Moreover, it involves the "exploration of the notion of territoriality—how settlers' access to territory and the resulting elimination and removal of Indigenous people…is the dominant land ethic of a settler society" (pp. 26-27). First, educators need to recognize places as Indigenous homelands—past and present—with genealogies of their own, including stories of both trauma and triumph over settler colonialism. Second, we need to commit to developing meaningful relationships with ʻŌiwi and kamaʻāina of these places because they are the keepers of these stories and can help us to interpret the lessons embedded within them. Only then are we as educators and students able to (re)learn pono ways to engage with the ʻāina and kulāiwi in a productive, decolonial way that does not perpetuate the traumas of settler colonial eliminations but instead reveals and then dismantles them for the purposes of individual and collective healing and renewal.

In this dissertation, I hope to add to the work of scholars like Calderon by offering ʻŌiwi-developed educational theories and pedagogies that build upon, challenge, and extend existing theories of Place-Based Education. Through a three-year case study of an Indigenous graduate exchange program in Hawaiʻi and led by Hawaiian and Indigenous educators who center Kanaka Hawaiʻi understandings of ʻāina as a starting point for the development of kanaka-ʻāina relationships in their educational practice, I privilege their voices and experiences as they explain and demonstrate what ʻāina educational programs look like and what kinds of transformative impacts they can have on their participants.

CHAPTER 3

HE LĀLĀ AU NO KU‘U KUMU: A GENEALOGICALLY AND EPISTEMOLOGICALLY GROUNDED RESEARCH METHODOLOGY

He lālā au no ku‘u kumu	I am a branch of my teacher
Nāna au e ko‘o mai	Who supports me
Inā ikaika ka makani	If the wind is strong
Nāna au e a‘o mai	(S)he teaches me
Luliluli, luliluli	Sway, sway
A la‘i mālie hou	Until all becomes calm again.
He lālā au no ku‘u kumu	I am a branch of my teacher
Nāna au e paipai mai	Who encourages me
Inā ikaika ka ua nui	If the rain is heavy
Nāna au e a‘o mai	(S)he teaches me
Uē ka lani, uē ka lani,	The heavens weep, the heavens weep
A ola ka honua	And the earth lives.[51]

I first learned this mele (only two stanzas are shown here), “Ku‘u Kumu,” and its accompanying hula when I was nine years old as a haumāna of my kumu hula (hula teacher), Māpuana de Silva. I remember learning it in the downstairs studio of my teacher’s Ka‘ōhao home, practicing it week after week, and then presenting it to our ‘ohana and community at various dance-outs and concerts across O‘ahu. I can still see the shining face of my kumu as she strummed her ‘ukulele and sang these words while we danced and sang along with her. As I grew up in the hālau, I remember helping my kumu to teach this mele and hula to new keiki (children) who had just joined the hālau and watching them present it to their ‘ohana and community just as I had done a decade or so earlier. Even though the hālau has grown since I first joined, this mele remains a part of our keiki repertoire and continues to be taught to new generations of my hula sisters and brothers every year.

Like many of our mele Hawai‘i composed in our Native language, the simple lines of poetry of “Ku‘u Kumu” may lead some to mistake the meanings and lessons embedded within

[51] This mele comes from ‘Aha Pūnana Leo’s 34-page, paperback book titled *Pai Ka Leo: A Collection of Original Hawaiian Songs for Children* (1989, pp. 6-7). No specific composers are named, but members of the Kōmike Hana Ha‘awina (Curriculum Development Committee) are listed, such as Hōkūlani Cleeland, Kauanoe Kamanā, Larry L. Kimura, Kalena Silva, No‘eau Warner, and William H. Wilson. The book is accompanied by a cassette tape, which includes all of the songs from the book. “Ku‘u Kumu” is sung by Haunani Apoliona on the cassette.

them as simple as well. If we remain on the surface, it appears as just a cute, children's song that speaks about the relationship a student has with her teacher, using images from nature to describe how we are all supported and taught by our kumu. However, if you are familiar with other primary source materials in Hawaiian that have been documented and passed down to us by our kūpuna, you understand that each word, sequence of phrases, and emerging image was chosen carefully and thoughtfully in order to link this contemporary composition to older songs, sayings, and histories. "Kuʻu Kumu," for example, was most likely inspired by the ʻōlelo noʻeau, "I ulu nō ka lālā i ke kumu. The branches grow because of the trunk," meaning that "without our ancestors we would not be here" (Pukui, 1983, p. 137). It uses the metaphor of the tree to articulate the undeniable tie we have as Kānaka Hawaiʻi to our ancestors. By using this imagery of the kumu and lālā, the composers of "Kuʻu Kumu" remind us of the concept of genealogy and the many ways in which we can become a part of a genealogy beyond those of our biological ancestors, including through the kumu-haumāna (teacher/mentor-student) relationship. Just as lālā or branches sprout forth from a tree, so do students grow from our teachers. We are forever connected to one another, rooted in the teachings and traditions that are shared and perpetuated through this important relationship.

As I mentioned in my introductory chapter, one of the most significant and sustained sites of growth and learning for me has been my hālau hula, Hālau Mōhala ʻIlima. It is where I was first exposed to the wonder and significance of our familial connection as Kānaka Hawaiʻi to our ʻāina as articulated and celebrated through mele and hula, and where I experienced first-hand how this connection can form the foundation of a culturally and spiritually grounded education. My hālau hula is also where I became a part of a new genealogy beyond my family roots—my hula genealogy. Just as I am a lālā of my kumu, Māpuana de Silva, she is also a lālā of her kumu, Maiki Aiu Lake, Lani Kalama, Sally Naluai, and Patience Namaka Bacon—who are lālā of their kumu, Lokalia Montgomery and Mary Kawena Pukui, just to name a few. It is through my kumu and the relationship I developed with her that I am connected to her kumu and all my hula ancestors who came before. Each verse of "Kuʻu Kumu" begins with the phrase, "He lālā au no kuʻu kumu/I am a branch of my teacher," and I can say without any hesitation that I am indeed a branch of my many teachers—He lālā nō au no kuʻu poʻe kumu.

I open this chapter with this mele and ʻōlelo noʻeau because, in essence, I see my research methodology as being informed by and situated within my many genealogies as a

Kanaka Hawai‘i, hula practitioner, educator, and emerging scholar. Honoring the many kumu who have contributed to my growth and learning in all these roles and "rediscover[ing] fragmented, subjugated, local and specific knowledge" (Kaomea, 2006, p. 334) by reflecting on my many histories with these kumu have led me down the path to developing and implementing the methodology that underpins my doctoral research. In this chapter, I will recount my journey to understanding, recognizing, and conceptualizing my ‘Ōiwi methodology, which involves turning to Native texts and practices passed down to me through my many genealogies as both repositories of Hawaiian epistemology and as lenses through which to view contemporary educational praxis. Specifically, it was a process of reflection and rediscovery that helped me to understand why I found myself returning to a mele from my hula genealogy to help with my analysis of data collected during my multi-year case study of an Indigenous graduate exchange program created and conducted by ‘Ōiwi educators who honor and nurture the development of kanaka-‘āina relationships through their curricula and pedagogies. It felt completely natural and familiar for me to rely on the concepts, images, and lessons woven within the lines of poetry of a mele from my hula lineage for Queen Emma and her 1881 trip to Maunakea in order to make sense of the themes, patterns, and relationships that I was noticing in the data that I had collected. But, it was only after going through my initial data analysis that I stopped to ask why I turned to this mele in the first place. It was truly the convergence of my many genealogies that brought the words and larger context of this mele to the fore, thus putting me on a path to developing my epistemologically grounded ‘Ōiwi research methodology. Before I introduce this mele for Queen Emma and discuss how it became the theoretical lens that helped me to make sense of the contemporary ‘āina educational practices that I observed and participated in during my case study, I return to the concept of genealogy in order to discuss how reflecting on our many genealogies can reveal ancestral knowledge as well as lead to the development of new ‘Ōiwi knowledge that together inform and support our scholarly work.

Situating the Research within My Many Genealogies

The ‘ōlelo no‘eau that I shared earlier—I ulu nō ka lālā i ke kumu—is a source of ‘ike kupuna (ancestral knowledge) that helps Kānaka Hawai‘i to understand the concept of genealogy from the perspective and worldview of our ancestors through the metaphor of a kumu or tree. Kanaka Hawai‘i anthropologist and professor of Hawaiian Studies Kekuewa Kikiloi (2012) adds

to our understanding about the undeniable tie we have as Hawaiians to our ancestors in his research on the island of Mokumanamana. This sacred island is located on the axis of northwest and southeast in the Hawaiian archipelago, the gateway between pō and ao (night and day; the spiritual realm and the realm that we all live in), and has been the site of significant transformation and reproduction for Hawaiian society and religion over the generations. Kikiloi brings to the fore the concept of the ʻaha (braided cordage as well as a spiritual and political ceremony of our aliʻi nui) as a symbolic connection between ancestors and descendants. He explains that the ʻaha or

> the twisting coir[52] braided cord was a powerful symbol that evoked the imagery of "binding," "connecting," and "linking" people and ancestors and focusing them in common purpose—essentially increasing their strength through collective and cohesive action. The cord was the genealogical connection between past, present, and future. (pp. 98–99)

Images, concepts, and practices such as kumu and ʻaha bring into focus the importance of genealogy to Hawaiians and reaffirm the active role that our ancestors continue to play in our lives even after they have returned to the spiritual realm of pō. We are further reminded of the ongoing presence of our kūpuna by the words of kumu hula and Hawaiian scholar Pualani Kanahele (2005): "Even those grandparents who have died are still wonderful to us, because they have left us clues as to how our life should be lived today. We still live in the same space they did, and a lot of things have not changed" (p. 28).

Genealogy has and always will be a cornerstone of our Hawaiian worldview. It is through genealogy that our ancestors articulated the creation of the world from darkness to the coral polyps, the creatures of the ocean and land, the gods, and eventually the first humans. It is through genealogy that our people understand our familial and reciprocal relationship to the natural world, including the land, sea, sky, and all creatures that live in these environments. It is through genealogy and spiritual practices that the great chiefs of Hawaiʻi validated their authority to rule and questioned the authority of their rivals. It is through genealogy that the histories of our ancestors are remembered, reenacted, and readjusted in present time by their descendants for the purposes of acquiring mana and strengthening identity (Kameʻeleihiwa, 1992; Kikiloi, 2012). It is through genealogy that knowledge, practices, and traditions are perpetuated and passed down from one generation to the next. And, it is through genealogy that

[52] This is a stiff, coarse fiber from the outer husk of a coconut.

we can tap back into and reawaken those parts of us that have been buried by layers of colonization and marginalization.

One word for genealogy from our Native language is "moʻokūʻauhau." Embedded within it is the word "moʻo," which refers to "succession, series, especially a genealogical line, lineage" (Pukui & Elbert, 1986, p. 253). The succession of generations within one's moʻokūʻauhau can be created by a human ancestral lineage. However, we are all a part of many moʻokūʻauhau beyond those of our families, including genealogies of places, organizations, and movements that include individuals, groups, natural creatures, phenomena, and so on. One becomes a part of these many moʻokūʻauhau not only through familial ties but also through sustained practice, presence, and commitment to people, places, and causes. In her inspiring book, *The Seeds We Planted,* Hawaiian educational and political scholar Noelani Goodyear-Kaʻōpua (2013) situates "the Hawaiian charter school movement and the specific work of classroom teachers at one school in the context of longer genealogies of Hawaiian survivance" (p. 6). She recognizes that the Hawaiian "genealogy of struggle [for cultural persistence, political power, and land] opened the space for schools like Hālau Kū Māna to exist in the first place" (p. 12). Furthermore, the school's curriculum helps students and teachers "to see themselves as important actors within a genealogically situated movement for self-determination and sovereignty" (p. 13), thus defining their kuleana to that movement and its primary goals.

Similar to how people can become a part of the genealogy of a movement through their participation in it, as did the founders, teachers, and students of Hālau Kū Māna, people can also become a part of one another's genealogies through the fundamental kumu-haumāna relationship. Renowned Maori scholar Linda Tuhiwai Smith (1999) says her political awareness and activism or her "dissent lines come down through [her] tribal lines but also through [her] experiences as a result of schooling and an urban background" (p. 13). Through years of working together, learning from one another, and exchanging knowledge and experience, kumu and haumāna become genealogically tied, whether or not they are genetically related. Hawaiian-language scholar, musician, and kumu hula Robert Keawe Lopes Jr. (2010) analyzes the words

of King David Kalākaua's mele entitled "Ua Noho Au A Kupa I Kō Alo"[53] to conceptualize this relationship further and draw connections between the attitudes and methods required for Indigenous research to those described in the mele. Lopes explains that by sitting in reverence (noho) at the feet of our mentors, both literally and figuratively, and staying there until we are accustomed (kupa) to their presence (alo) and they are accustomed to ours (he alo a he alo) and until we are familiar (kamaʻāina) with their voices (leo), we eventually gain access to their teachings (manaʻo), which are contained in their repository of love (waihona a ke aloha). As I highlighted earlier, I have been fortunate enough to develop and sustain relationships like this with the two kumu of my hālau hula. In the next section, I honor these kumu who welcomed me into their genealogy and whose teachings around the practice and perpetuation of traditional hula and mele gave me the tools and perspectives that I needed to develop and implement my genealogically and epistemologically grounded ʻŌiwi research methodology for this doctoral study.

My Hula Genealogy

I began studying traditional hula in 1989 at the age of nine when my mother signed me up for Hālau Mōhala ʻIlima, which is based in Kaʻōhao, Kailua, Koʻolaupoko, Oʻahu. There I learned hula and mele that honor our gods, our royalty, our sacred places, and our histories. I have since traveled throughout ka pae ʻāina ʻo Hawaiʻi (the Hawaiian archipelago), across the Pacific, and to the North American continent, sharing hula and connecting with others who are committed to perpetuating their own forms of cultural expression. I have applied my training to participate in ceremonies and exchanges with other Indigenous groups from New Caledonia and Tahiti to both coasts of Turtle Island (North America). My moʻo, or succession of learning, practicing, and sharing, has continued without interruption for 30 years, strengthening my

[53] Here is the first verse of the mele that serves as the basis for Lopes' research methodology:

Ua noho au a kupa i kō alo	I sat until I've become accustomed to your presence
A kamaʻāina i kō leo	Until familiar to your dear voice
Ka hiʻona ka manaʻo lā i laila	The appearance of (your) thoughts are realized
I ʻaneʻi ka waihona a ke aloha	This is where the repository of love resides

moʻokūʻauhau and leading to my two ʻūniki ʻai lolo[54]—graduating as an ʻōlapa (dancer) in 2005 and as a hoʻopaʻa (drummer and chanter) and kumu hula (hula teacher) in 2012. The words I continue to give voice to and the motions I continue to give life to are the same words and motions that my kūpuna practiced for generations and that I continue to perpetuate into the future. I agree with Lopes (2010) that "the only way one can validate his or her status as being a true student is to produce in the present, performances that include manifestations of one's mentor's manaʻo, that represent the lineal relationship to one's knowledge" (p. 129). One of the highest compliments that haumāna can receive is for observers to recognize the style and teachings of their kumu in their own behavior, which is not limited to dancing and chanting but also how they carry themselves in different situations, how they interact with kūpuna and other Indigenous peoples, and, in my case, how I design, conduct, and present my research.

Although some may not see the connection of my hula genealogy to my work as an academic, I see them as intimately related. For one, we learn in our hālau that hula cannot be separated from the history, language, values, and other spiritual and cultural practices of our ancestors. In fact, it is instilled in us from the time we enter the hālau that learning and presenting hula and mele involve much more than memorizing words and motions. They involve returning to the places for which these mele and hula were composed and presenting them in context as a way of honoring, communicating, and engaging with the kūpuna (seen and unseen) of those places. Our hālau education also involves hours of research on the mele themselves. This process includes remembering the ones who protected the integrity of these mele over the generations and eventually passed them down to us; acknowledging the original composers of these mele; taking into account the times, places, and reasons these mele were written; uncovering the layered meanings of what is sometimes mistakenly perceived as simple lines of poetry; and eventually recognizing the lessons embedded in them, as revealed through careful analysis of the interconnectedness of all these many contexts. This kind of in-depth research informs our presentations of these mele as a hālau. Simultaneously, our practice of returning to the sites of origin for these mele and presenting them in place informs our understanding of the

[54] "Graduation exercises, as for hula, lua fighting, and other ancient arts (probably related to niki, to tie, as the knowledge was bound to the student)" (Pukui & Elbert, 1986, p. 372).

mele and inspires new areas of research. The resulting process is a cyclical one of research informing practice and practice informing research.

This unique form of aloha ʻāina praxis (Peralto, 2018)[55] based on the practice and research of mele and hula has been modeled for me throughout my years at Hālau Mōhala ʻIlima by my kumu hula, Māpuana de Silva, and her husband and co-founder of the hālau, Kīhei de Silva. While Aunty Māpu leads us in the practice of these mele, Uncle Kīhei leads us in their research. There is no doubt that he is one of the premier, if not the premier, scholars of Hawaiian mele and hula alive today. In some ways, he can also be seen as a Hawaiian "portraitist" (Lawrence-Lightfoot & Davis, 1997),[56] who understands the importance of the many contexts in which mele exist and how the interplay of these contexts with our position as Hawaiian practitioners and researchers shapes our understanding of the mele. Portraitists see "context as a collage of multiple sources of data" (Lawrence-Lightfoot & Davis, 1997, p. 65): physical, historical, cultural, ideological, metaphorical, symbolic, and personal. Goodyear-Kaʻōpua (2013) was drawn to portraiture as a research approach for her study of Hālau Kū Māna because she says that it "acknowledges that scholarly writing is an art form that takes a situated perspective and should include attentiveness to the aesthetics of the finished piece" (p. 43). If you ever have the opportunity to read one of Uncle Kīhei's essays on any of the mele from our hula repertoire, you would undoubtedly agree that they are pieces of art. The knowledge that comes from the practice of Aunty Māpu and the research of Uncle Kīhei are woven together like a lei that adorns

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[55] Peralto (2018) draws upon the works of past and present ʻŌiwi intellectuals to define aloha ʻāina praxis as:

> an ethical framework and a set of practices, rooted in our place-based relationships to ʻāina, that shapes ʻŌiwi relationality and nested identities (*familial, communal, national*); generates our kuleana to ʻāina and kānaka (*ʻohana, hui, and lāhui*); guides our decision-making with regard to politics and governance (*familial, communal, national*); and empowers us to understand our place within a continuum of poʻe aloha ʻāina—past, present, and future—so as to live and love in ways that ensure the continued well-being of ʻāina and kānaka for countless generations to come. (p. 107)

[56] Where Uncle Kīhei and many other Kanaka Hawaiʻi researchers deviate from this approach are their positionalities as insiders to the body of knowledge and contexts they are researching about and are within. The literature on portraiture suggests that the portraitist or researcher is "the stranger, the newcomer, the interloper" (Lawrence-Lightfoot & Davis, 1997, p. 50); therefore, he or she most commonly starts by "writing outside ins" (p. 62). This is not the case for many Kanaka Hawaiʻi researchers like Uncle Kīhei.

us as their students, adding layers of both ʻike kupuna and ʻike o kēia ao nei (ancestral knowledge and knowledge from this time) to our understanding of these mele, which simultaneously bring deeper meaning and integrity to our presentations of these mele.

With these two kumu as my models, I find myself unconsciously repeating this cyclical mele praxis in my own cultural work as well as my academic scholarship. For example, if you recall from my opening chapter, I first learned the mele "Eia Hawaiʻi" in the year 2000 as a member of the eighth Hawaiʻi delegation to the Festival of Pacific Arts in New Caledonia. Informed by my continued practice of this mele over the years and the impact it has had on all aspects of my life, I perhaps predictably turned to this mele to open this dissertation. It was my hula genealogy that brought "Eia Hawaiʻi" to me in the first place, and it was my kumu from this genealogy who taught me how to analyze the content and context of this mele and then reflect upon my experiences offering it across Hawaiʻi and the world in order to develop new understandings about the relationship of Kānaka Hawaiʻi to our ʻāina, which are integral to my research on ʻāina education. Although "Hawaiian genealogies are the histories of our people" (Kameʻeleihiwa, 1992, p. 19), they are also "more than just contextual information" (Goodyear-Kaʻōpua, 2013, p. 45), as they simultaneously serve as "a form of Hawaiian intellectual production" (Goodyear-Kaʻōpua, 2013, p. 45). As I hope my use of mele from my hula genealogy throughout my dissertation shows, when we recognize and reflect on our moʻokūʻauhau and how they have shaped us, we become "most clear about [our] own kuleana, [our] learning objectives, and [our] visions of potential futures" (Goodyear-Kaʻōpua, 2013, p. 45)—thereby facilitating the production of new knowledge that can be added to the intellectual waihona of our people and used to envision healthy and prosperous futures for our lāhui (the Hawaiian people and nation).

Indigenous Epistemology and Methodology

Mele practiced and perpetuated in hālau hula, preserved and passed down in family collections, stored and cataloged in the archives, and recorded and disseminated in nūpepa ʻōlelo Hawaiʻi (Hawaiian-language newspapers) all make up the vast waihona mele of our lāhui. Mele are just one form of living narrative that Kānaka Hawaiʻi use to remember significant events and people, honor and express our aloha ʻāina, document ingenious cultural practices, record important lessons learned through the histories of our lāhui, and outline proper ethical and

spiritual protocols on which to model our behavior. In other words, our Native texts, like mele, are sources of Hawaiian epistemology. Following are just a few examples of the many complex ways in which mele embody and reveal Hawaiian ways of knowing and existing in the world.

One of my mentors and hula sisters, kumu hula and Hawaiian-language and political scholar Leilani Basham, has written extensively about mele in the political context, specifically "mele lāhui, or mele written in honor of the lāhui, the Hawaiian people and nation" (2008, p. 152). She describes the many reasons our kūpuna wrote and used mele:

> Mele, which are poetry, music, chants, and songs, have been a foundational part of the histories and lives of the Kānaka Maoli of Hawai'i. We have used mele to record and recount our histories and stories, as well as our ideas about the lives of our people and our land. Mele have been a vital part of our cultural belief systems and practices, our connection to our 'āina, our land base, as well as our formal religious practices and our informal daily practices. Mele have also been vital to our political theories, ideas, and practices. (p. 152)

Basham's (2007) appreciation for the complexity of mele and their integral connection to our mo'olelo is informed in part by the writings of Hawaiian intellectuals of the late nineteenth and early twentieth centuries. In "Ka Moolelo Hawaii Kahiko" published in *Ka Nai Aupuni,* Joseph M. Poepoe (1906, February 1, p. 1) wrote, "Ua piha ko kakou mau mele me na hoonupanupa ana a ia mea he aloha; piha me na keha ana no na hana koa a wiwo ole a ko kakou poe ikaika o ka wa kahiko; ka lakou mau hana kaulana; ko lakou ola ana ame ko lakou make ana" (p. 1).[57] In "Ka Moolelo o na Kamehameha" published in *Ka Nupepa Kuokoa,* Samuel Manaiakalani Kamakau (1867, December 21) described the art of composing mele and the treasured secrets about our lāhui contained therein:

> O ka haku mele kekahi hana akamai a naauao o ke poe kahiko, a ua kaulana loa ia poe ma ia hana. . . . He nui ke ano o na mele a he nui no hoi ka waiwai i loaa ma loko o na mele a ka poe kahiko i haku ai. Ua hanaia ko ka lani, ko ka lewa, ko ka moana, ko ka honua, ko ka la, ka mahina, na hoku a me na mea a pau. Ua hanaia na mele me na waiwai huna i loko o ka lehulehu loa. He nui na loina a me na kaona i loko.[58] (p. 1)

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[57] "Our songs are filled with lush [descriptions] of that thing aloha" (Pukui & Elbert, 1986, p. 273); filled with prominent descriptions of the brave acts of our strong ancestors of the past; their famous deeds; their lives and their deaths. (The remainder is my translation.)

[58] Composing mele is another expert and enlightened practice of the people of old, and they were famous for this skill . . . there are many types of mele and there is great value that can be found within mele written by our kūpuna. [Mele] were written about those of the heavens, the sky, the ocean, the land, the sun, the moon, the stars and everything else. Mele were written with all the hidden treasures of the Hawaiian people contained within like our cultural practices and their deeper meanings. (This is my translation.)

Both of these short excerpts elevate mele and their composers to their rightful places as great literary and historical accounts by skilled scholars and authors who not only knew about the events and people of our past but also understood the power that mele have to communicate our values, perspectives, and beliefs about the world (in other words, our epistemology) to those who are attentive enough to find them woven within their beautiful lines of poetry.

Another mentor and hula sister of mine, kumu hula and Hawaiian-language scholar Kahikina de Silva (2018), reminds us that the value and significance of mele come not only from their role as sources of ancestral knowledge and historical memory but also from their ability to inspire and realize thriving, independent futures for our land and people that are rooted in aloha ʻāina.

> Ma ko ke mele ʻano he makani, komo nō ʻo ia i loko o ke Kanaka, ka ʻohana, ka lāhui, a me nā kinolau o ke aupuni i pili ai lākou a pau. Halihali ʻia ke ʻala o nā ʻāina kulāiwi, ka leo o nā kūpuna, a me ke Ea o ka lāhui, a pili. No ua ʻano nei o ke mele, mōakāka maila ka waiwai a me ke koʻikoʻi loa ona — ʻaʻole wale nō no ka hoʻopaʻa pono ʻana a me ka ʻauʻa ʻana i nā mea makamae o ka poʻe i hele ma mua. Aia nō kona mana i ka hoʻoulu ʻana mai a me ke alakaʻi ʻana mai i ko kākou hoʻomoeā a hoʻokino ʻana aʻe i ka nohona Kūʻokoʻa a kākou e ʻiʻini nei, ma waho hoʻi o nā ʻōnaehana, nā kino, a me nā pilina e kū nei. He mea paʻakikī wale ka hoʻolālā a me ka hoʻomōhala ʻana i kēia nohona, ʻoiai he mea ia i ʻike ʻole a ʻike lihi wale ʻia nō paha ā hiki i kēia lā. Akā, ma laila nō ke Ea. E like me nā manaʻo i hāpai ʻia ma kēia mokuna, he alakaʻi nō ke mele, nāna e hoʻoulu mai ana i ke Ea ma o ka hoʻoikaika pilina ʻōiwi, ka noho ʻokoʻa a hoʻokuʻikuʻi paha, ka hoʻoulu ʻana i ka mauli o ka lāhui, a me ka hoʻolale ʻana mai i ke kaheāwai Kanaka Maoli.[59] (pp. 99-100)

In her doctoral research, de Silva (2018) focuses on three genres of mele—travel songs, love songs, and songs written for the joy of eating— and repositions them as integral parts of the iwikuamoʻo aloha ʻāina or backbone of aloha ʻāina that supports and constitutes the ea of our lāhui. Previous scholarship has suggested that there was a gap in the composition of mele aloha ʻāina between the years during and just after the overthrown of the Hawaiian kingdom in 1893

[59] Mele is like the wind, it enters Kanaka, the family, the lāhui, and the many manifestations of our nation and brings them all together. The scent of our homelands, the voices of our ancestors, and the Ea of our lāhui are carried on this wind and reunited. It is because of this characteristic of mele that its value and significance become clear – it is not just to document and hold fast to the precious things of those who came before us. Its power is also found in the inspiring and guiding of our visioning and realization of an independent future for our people, which we are yearning for, beyond the systems, structures, and relationships that currently exist. It is difficult to plan for and develop this kind of vision for the future, since it is something that we have not yet seen or perhaps have only caught glimpses of until now. But, in that is Ea. Similar to the ideas raised in this chapter, mele is our guide, that which grows Ea through strengthening Indigenous relationships, building both independence and solidarity, cultivating the spirit of our lāhui, and mobilizing Kanaka Maoli. (This is my translation.)

and the time of the Hawaiian renaissance in the 1960s and 1970s. However, de Silva's study of several kinds of mele nahenahe (sweet, mistakenly frivolous and apolitical songs) reveals that "ma loko o kēia mau kino palupalu o nā mele nahenahe, ma laila i paʻa pono ai ka iwikuamoʻo o ke aloha ʻāina ʻoiaʻiʻo. ʻAʻole nō i nalo, ʻaʻole paha i peʻe, akā, mau ana nō ā i ka wā e pono ai kona hoʻolaha hou ʻia ʻana, a me ke kekē hou ʻana mai o nā niho, i ʻike leʻa ʻia ka ikaika a me ka pau ʻole o ke aloha ʻāina o ka Lāhui Kanaka Maoli" (p. 50).[60] Aloha ʻāina has, in fact, endured through the generations, surviving in part through the uninterrupted practices of composing and performing mele of all kinds, those that are explicitly political and those that appear to be simply playful and light-hearted. De Silva reminds us that mele nahenahe also contribute to and support the iwikuamoʻo of our lāhui; to disregard their significance historically, now, and into the future is to weaken the foundation upon which we stand as Kānaka Hawaiʻi.

Celebrated Hawaiian musician and Hawaiian-language educator Kainani Kahaunele (2014) emphasizes the importance of continuing these mele traditions by learning, singing, and composing mele in our contemporary time. She writes, "Mele is a common denominator that inspires and supports activism and activists;" "mele amplify our spirit, our minds, our potential, and our existence;" and "if there's anything any Hawaiians can do to their mana gauge, tool box, or mental rolodex, it is to know Hawaiian mele, for therein lie invaluable lessons and knowledge of our heritage" (p. 56). She encourages our generation to not only study mele from our ancestors but also to perpetuate the cultural practices of composing and offering mele in our present time so that these distinctive cultural and spiritual traditions of ceremony, activism, and resurgence continue into the future.

Often mele (and oli and pule[61]) are used to communicate with the spiritual realm to access knowledge, because they are seen as one of the highest forms of communication. Nuu-chah-nulth scholar E. Richard Atleo's (2004) "theory of tsawalk (everything is one)" suggests that "while the human mind is necessary for human cognition and for accessing and acquiring

[60] It is within the gentle, non-threatening language and structure of mele nahenahe that the backbone of our aloha ʻāina remained firmly intact. It did not disappear, it did not hide, but, in fact, it continued until such time that it was necessary for it to again be circulated widely and its teeth to again be exposed, so that the strength and indurance of the aloha ʻāina of the Hawaiian Nation could be plainly and easily seen once again. (This is my translation.)

[61] These terms can be understood as chant and prayer, respectively.

information, it can also be a conduit for spiritual information that can complement or complete or further illuminate our understanding of existence" (pp. xix–xx). He further explains that "the human orientation, wherein the experience is initiated from the physical realm through the usual means of fasting, meditating, ritual cleansing, praying, petitioning, waiting, and chanting" (p. 72), is one of two orientations that make up what he calls "the oosumich method, the necessity of spiritual protocols, and the necessity of ritual cleansing in order to acquire knowledge" (p. 71).

Beyond the act of acquiring knowledge, many Indigenous scholars also discuss the power of mele to help us communicate with and actually shape our environments that in turn shape us. Goodyear-Kaʻōpua (2013) calls this notion and practice "land-centered literacies." She writes, "If healthy relationships entail communication, then the practice of aloha ʻāina must include facility in multiple languages, human and nonhuman" (p. 35). She goes on to list examples of such land-centered literacies, including "offering chant in our own human language and then observing and finding meaning in the responses of winds, rains, birds, waves, or stones" (p. 34). Tewa scientist and educator Gregory Cajete (2000) of Santa Clara Pueblo, New Mexico, extends this idea by adding that:

> Native cultures talk, pray, and chant the landscape into their being. This is the animating power of language inherent in the spoken word that connects the breath of each person to the breath of the world. Native languages invest their homeland with their presence through the active verb-based process of "talking the land," that is, naming its places, singing its virtues, and telling its stories. (p. 184)

Similarly, in Kikiloi's (2012) research about the ʻaha ceremony and its relationship to the northwestern Hawaiian islands of Mokumanamana and Nihoa, he quotes Kelsey's (n.d., Hawaiʻi State Archives M-86) understanding of mele koʻi honua: "The earth, as a royal genealogy, was adzed open, as it were, by genealogical chant called mele koʻi honua (mele literally means chant; koʻi means adze; and honua means earth). In sum, it means to carve or shape the earth" (p. 27). Literally and figuratively, voicing mele can provoke a response from our environment, thus changing the landscape and us in return.

When I reflect on my time in my hālau hula, I remember countless situations in which we used mele to interact with our place and communicate with our kūpuna in the ways described above. In fact, the number of times I presented oli, mele, or hula on stage is dwarfed by the

number of times I offered oli, mele, and hula on pā hula (outdoor hula platforms[62]) in the pouring rain, on the top of mountains in dense cloud cover, on steep ledges overlooking vast valleys, on the soggy ground of mountainous bogs, perched high on towering sea cliffs, on the rocky shores of streams and lakes, in the company of our Indigenous cousins, and in the presence of our kūpuna seen and unseen. We are taught at Hālau Mōhala ʻIlima that mele and their accompanying hula are the best ways to engage with and communicate with our ancestors (human, deity, land, etc.) so that we can maintain intimate, reciprocal relationships with them. In many ways these memories are much more vivid and meaningful than any stage performance I ever participated in because they remind me over and over again of the ongoing presence of our kūpuna and the importance of staying connected to them.

All of these examples reinforce the idea that mele are sources of Hawaiian epistemology, and many Indigenous researchers have written about the significance of Indigenous epistemologies to the development of Indigenous methodologies. Margaret Kovack (2005), of Plains Cree and Saulteaux ancestry, describes Indigenous epistemology as "fluid, non-linear, and relational" in which "knowledge is transmitted through stories that shape shift in relation to the wisdom of the storyteller at the time of the telling" (p. 27). She says plainly, "An Indigenous epistemology is a significant aspect of Indigenous methodology and suggests an Indigenous way of functioning in the world" (p. 27). Kanaka Hawaiʻi scholar and philosopher Manulani Meyer (2001) takes this a step further when she says our epistemology:

> is the sword against anthropological arrogance and the shield against philosophical universalism. How one knows, indeed, what one prioritizes with regard to this knowing, ends up being the stuffing of identity, the truth that links us to our distinct cosmologies, and the essence of who we are as Oceanic people. It is a discussion of place and genealogy. (p. 125)

Thus, not only are our epistemologies shaped by our relationships to our ʻāina and moʻokūʻauhau, but relying on them to inform our methodologies is also a form of Native resistance and resurgence.

Opaskwayak Cree scholar Shawn Wilson (2008) adds layers to the relational nature of Indigenous epistemologies in his book *Research is Ceremony* when he reminds us to think "of the world around us as a web of connections and relationships. Nothing could be without being

[62] Also translated by Pukui & Elbert (1986) as a "place reserved for hula dancing" (p. 301).

in relationship, without its context. Our systems of knowledge are built by and around and also from these relationships" (p. 77). When applying this understanding to our ʻŌiwi research practices and paradigms, Wilson reassures us that "knowledge and people will cease to be objectified when researchers fulfill their role in research relationships through their methodology" (p. 74). In other words, "methodology is simply the building of more relations" (Wilson, 2008, p. 79), and if we think about and develop our methodologies in this way, our work will certainly honor and strengthen our ʻŌiwi epistemologies. ʻĀina educator, practitioner, community organizer, and professor of Natural Resources and Environmental Management, Mehana Blaich Vaughan (2016) reflects a similar, relational approach in her research on community resource management, primarily on her home island of Kauaʻi. She explains, "Like the process of making a lei, my research in the field of environmental studies seeks to gather a variety of materials and put them together into stories that build knowledge and ways of seeing certain ʻāina" (p. 42). Each strand of her lei— "place, people, and the connection between them" (p. 50)—is a source of ʻike that helps her to "tell a textured story of ʻāina, ma uka to ma kai (mountains to sea) and the human footprints it bears, both seen and unseen" (p. 50). By recognizing and tapping into these relationships and then weaving them together in stories, she gains a new view of a particular ʻāina from the perspectives of those who have kuleana to this ʻāina as developed through deep, long-lasting relationships with their place and community.

In the field of education, Smith (2005) calls for "epistemic self-determination" (p. 94) in which "Indigenous epistemologies rather than say, pedagogical styles, can lead to a different schooling experience and produce a different kind of learner" (p. 95). She has inspired other Indigenous researchers and educators with this idea. Goodyear-Kaʻōpua (2013) references "epistemic self-determination" in her book *The Seeds We Planted* when talking about Hawaiians taking back "the power to define what counts as knowledge and to determine what our people should be able to know and do" (p. 29); Sarah-Jane Tiakiwai, writing within the context of teacher education at Te Wānanga o Aotearoa, also cites "epistemic self-determination" when she purports that "repositioning and reconceptualizing education in this way recognizes the innovation that exists within indigenous communities and the desire to search within these cultural frameworks and understandings to consider alternative ways of making a difference in the education of indigenous communities" (O'Malley & Tiakiwai, 2010, p. 3). This growing

discourse among ʻŌiwi scholars calls for us to return to our own Indigenous knowledge systems, narratives, and practices when setting the foundation for our scholarship.

Although turning to Indigenous epistemologies when conceptualizing Indigenous research methodologies is essential to our credibility, validity, and success as ʻŌiwi researchers, it is no simple task. For one, the narratives that contain our epistemologies are not as easily accessible today as they once were. Agents of occupation and settler colonialism have attempted (and continue to attempt) to bury, erase, silence, and destroy all traces of our ways of knowing and existing in the world and replace them with their own dominant perspectives and value systems (Kauanui & Wolfe, 2012; Kosasa, 2008; Wolfe, 2006). But they have not been completely successful. Our knowledge systems are "durable and timeless enough for us to resurrect them for use in our daily lives as living practices" (Edwards, 2013, p. 43). The following quote from kumu hula Pualani Kanahele (2005) should be a reminder to us all that our people and our ʻike (epistemologies) are "relentless, strong, and still here" (Kovack, 2005, p. 34):

> We have to pay attention to our Hawaiian native intelligence and experiences. We should be able to look for them, define them—because nothing is lost. In fact, we still have a lot of knowledge that was left to us by our ancestors. It's still there; we just have to go and look for it. That's what we are all about—research. (p. 27)

Aunty Pua encourages us to take up the work of research and redefine it for ourselves, because all we need to know about ourselves still exists, just beneath the surface, waiting to be acknowledged and honored once again. Many of us Hawaiians venturing into the realm of research strive to follow Aunty Pua's instructions, but the tragic history that surrounds this phenomenon known as "research" in our Indigenous communities requires our special care and reflection along the way so as to not repeat the atrocities of this history. "The term research is inextricably linked to European imperialism and colonialism" (Smith, 1999, p. 1), thus making the job of entering the world of research as Indigenous peoples all the more challenging. Traditionally, research has been "an encounter between the West and the Other" (Smith, 1999, p. 18) where research was largely conducted on the Other by the West, often with damaging consequences. In fields such as anthropology, Native people were the "objects" of the research, and their ʻike (knowledge) was the "data" to be extracted and analyzed by Western researchers for their own promotion and profit. Developing and applying "theory" and "methodology" based on the "data" they mined from Native communities was largely what Western researchers did. In

the Western model of research, our people were not involved in this process of "theorizing" or "analyzing," because they were not seen as equals; they were largely the objects of the research and occasionally the informants or collaborators who were used by Western researchers to gain access to communities to collect data and then leave (White & Tengan, 2001).

The damaging outcomes of the collision between the Western research paradigm and Indigenous communities have been particularly evident in the field of research evaluation (Kawakami et al., 2007; LaFrance, 2004). Most evaluation studies in Indigenous communities to date have been conducted by non-Indigenous outsiders who "stand with their feet firmly planted in their own worldviews and have themselves failed to gain any true understanding of our ways, our knowledges, and our world" (Kawakami et al., 2007, p. 326), leading to over-researching, exploitation, deficiency models, misinterpretation of data, incongruent solutions, and disregard of cultural and spiritual protocols, ethics, and values. Wilson (2008) further warns that these echoes of our colonial past (and present) that reverberate within the domains of Western research serve to "amputate [our] sexuality, [our] gender, [our] language and [our] spirituality, by looking at individual components rather than by looking at the total person and the complexity of the connections and relationships that allow that individual to function" (p. 56), in other words, a violation of our pono as ʻŌiwi. It is no surprise then that Indigenous communities are generally incredibly wary of anything called "research," even if it is being done by one of their own.

Trauma inflicted on our ʻŌiwi peoples through research continues to bubble up today in the form of anger, despair, and suspicion. However, "historically rooted injustices can be allayed only when the people most negatively impacted by systems of power/knowledge realize control over the means to change those systems" (Goodyear-Kaʻōpua, 2013, p. 10). Reclaiming the research process to answer our own questions for the benefit of our own communities through the development and application of our own theories and methodologies is a form of resistance and survival that aligns with Paulo Freire's (2011) "pedagogy of the oppressed." Because we have been historically oppressed in the system of research, we are the only ones who can transform the system and liberate ourselves (and our oppressors). Freire writes that the "oppressed must be among the developers of the pedagogy" (p. 54) —and, I will add, research methodology—and it "must be forged *with,* not *for,* the oppressed" (p. 48). In the end, "when indigenous peoples become the researchers and not merely the researched, the activity of research is transformed. Questions are framed differently, priorities are ranked differently,

problems are defined differently, people participate on different terms" (Smith, 1999, p. 193). This transformation is certainly taking place in the field of research evaluation, where Indigenous people are becoming the evaluators and uniting behind the idea that:

> we have lived under the gaze of newcomers who have evaluated us within their own belief systems . . . [and] this gaze has come to represent a truth about us, a truth that is not of our own making. It is appropriate that the gaze be returned now and that we do our own gazing. (Kawakami et al., 2007, p. 329)

There are many success stories of Native peoples who are working to dismantle this colonial paradigm and "return the gaze" in terms of research (Alfred, 2005 & 2009; Edwards, 2013; Goodyear-Kaʻōpua, 2013; Halagao, 2010; Kaomea, Alvarez & Pittman, in-press; Kovack, 2005; Meyer, 2001; Simpson, 2011; Wilson, 2008). In my case, by using a mele from my hula genealogy as a waihona (repository) of Hawaiian epistemology in order to amplify the voices of ʻŌiwi educators, their students, and their community partners about what ʻāina education looks like, I see my work as contributing to, as well as extending and building upon, this growing genealogy of ʻŌiwi scholars who are turning inward to our own Indigenous epistemologies in order to create our own Indigenous research methodologies as both forms of resistance and resurgence. This does not preclude the exploration and incorporation of other theories and approaches into our work, especially those from other Indigenous peoples and places, such as those whom I have drawn upon throughout my dissertation. However, as the ʻŌiwi scholars I have cited above advocate, it is about time that the underpinnings of our scholarship are rooted in our own people, places, and practices. Thanks to the tireless revitalization work of those kumu who came before us, we currently have the language and skills necessary to access the knowledge systems that were once locked away; now we just have to be brave and creative enough to apply them in our contemporary work.

I will conclude this chapter with an overview of what this looked like in my doctoral research. Particularly, I will recount how a mele for Queen Emma and her 1881 trip to Maunakea initially emerged during my analysis of data collected during the first year of my case study and how, through a process of kupuna lensing (Freitas, 2015), the words, images, and lessons of this mele helped me to make sense of present-day expressions of ancestral concepts and practices that I observed, participated in, and assessed throughout what would become a three-year case study of an Indigenous, ʻāina education program. But, first, let me end this section with a short, yet powerful story from the Alaska Native community that reminds us of the importance of

developing and implementing our own theories and methodologies in order to make sense of our own situations as Indigenous peoples. One of the Alaska Rural Systematic Initiative (AKRSI) co-directors once told of an Alaska Native elder who pointed to a star in the heavens and said, "That star has my name." He shared this story at the 2003 National Indian Education Association conference and then "challenged his listeners to 'use your star system to teach your kids'" (Emekauwa & Williams, 2004, p. 9). This challenge can be met, and is being met, in the field of educational research when ʻŌiwi develop our own theories and methodologies and then apply them into our research and educational practices.

The Emergence of "A Maunakea ʻo Kalani"

As I shared in my introductory chapter, my dissertation is focused on exploring how ʻŌiwi educators are honoring and nurturing the development of kanaka-ʻāina relationships through their curricula and pedagogies and how their practices build upon, challenge and extend existing theories of Place-Based Education. I strive to answer these questions through my unique, genealogically and epistemologically grounded approach to a three-year case study of a graduate exchange program between faculty and students from the Indigenous Politics Program at the University of Hawaiʻi at Mānoa (UHIP) and the Indigenous Governance Program at the University of Victoria in British Columbia (IGOV)— or the UHIP-IGOV exchange. This Indigenous educational program is led by Hawaiian and other Indigenous educators, whose practices depart significantly from Place-Based perspectives and approaches and instead center ʻŌiwi understandings of land in all aspects of the program.

I first participated in the exchange in the summer of 2011, which took me and my UH Mānoa classmates to the traditional Coast Salish territories of the Songhees, Esquimalt, WSÁNEĆ, Tsartlip, and Sto:lo peoples (along the coasts of what are now more commonly known as Vancouver Island and the mainland of British Columbia, Canada). The 2011 exchange took place right before my first semester as a PhD student in the College of Education at UH Mānoa; therefore, I took advantage of the many activities, assignments, and experiences offered during the program to explore possible ideas for my future doctoral research. After this first year as a student in the exchange, the professors of the program at the time—Hōkūlani Aikau, Noelani Goodyear-Kaʻōpua, and Noenoe Silva from UHIP along with Taiaiake Alfred and Jeff

Corntassel from IGOV[63]— approached me to participate again in the 2012 exchange, this time happening in Hawai‘i. This particular exchange began and ended with whole-class sessions on the island of O‘ahu but focused primarily on smaller groups of students and professors traveling to either the island of Kaho‘olawe (the group I was a part of) or the island of Moloka‘i to learn about contemporary Hawaiian efforts to restore kuleana to land and community. In addition to being a student, I also took on the role of researcher in 2012, helping the professors to conduct program evaluation in the hopes that my findings would not only support their ongoing improvement of the exchange but also my expanding research interests in ‘āina education. We co-developed pre- and post-questionnaires to be administered to all participants in the exchange, which not only included questions that addressed their program evaluation goals but also supported my larger doctoral research goals about what an educational program that recognizes and nurtures the development of kanaka-‘āina relationships in all their complexities looks like in practice.

Beyond the pre- and post-questionnaires that I developed in partnership with the UHIP-IGOV professors, I also drew on various other sources of information during the 2012 exchange, including my participant observations, reflections from my first experience as a student in the 2011 exchange, and various program literature (e.g., syllabi, curriculum materials, and evaluation reports). A common theme that ties all of these qualitative data collection methods together is the importance of relationships to the interpretive process—relationships with the professors, the participants (people and place, human and divine), and my own experiences in the exchange over the years. As Wilson (2008) suggests, “the relationship building that this sharing and participating entailed is an important aspect of ethical Indigenous research” (p. 40). It is also a fundamental aspect of how Indigenous peoples come to know and understand our natural world. Cajete (2000) echoes this sentiment when he says:

> Native science is based on the perception gained from using the entire body of our senses in direct participation with the natural world… [and] is born of a lived and storied participation with the natural landscape. To gain a sense of Native science one must *participate* with the natural world. (p. 2)

Even though Cajete is speaking within the context of Native science, I still find his words relevant to my work, given its focus on place and our engagement with it through education.

[63] Professors Goodyear-Ka‘ōpua and Silva are still part of the UHIP faculty. Professors Aikau, Alfred, and Corntassel have since moved to different positions and/or universities.

As I began to immerse myself in the formative and summative data that I collected using these various tools, the words of a mele for Queen Emma and her 1881 trip to Maunakea began to ring in my ears. It was not because any of the participants spoke of Queen Emma or Maunakea in their questionnaires or during the exchange activities themselves; it was not because we engaged with any of the places honored in the mele during the exchange. Instead I realized, after reflecting on the impact of my many genealogies on my scholarly work as described earlier, that it was because of my hula genealogy and the influence of my kumus' cyclical mele praxis of research informing practice and practice informing research that I found myself turning to Queen Emma and her mele, "A Maunakea 'o Kalani," to guide my data analysis. But, before I preview what this looked like and how it evolved over time, let me share a mo'olelo about this most beloved ali'i nui of Hawai'i, Queen 'Emalani Kaleleonālani Naea Rooke, and her empowering journey to the summit of the highest mountain in Hawai'i and the entire world:[64] Maunakea or Mauna a Wākea.

After losing the 1874 election for the throne to King David Kalākaua, Queen Emma struggled to find a way to organize a substantial opposition to the king and his policies in subsequent elections. While her opponent was traveling around the world, Queen Emma quickly chose to respond to what she called "his tour of pleasure and self-praise"[65] by going to Maunakea, the piko (center) of the Hawaiian world. There, she immersed herself in the mountain lake, Waiau, "the sacred, regenerative waters of her ancestor-god Wākea" (de Silva, 2006, p. 2) for whom the mountain is named, "the wondrous liquid point of union from which all kānaka descend" (p. 3). This trip cleansed and reinvigorated Queen Emma physically and spiritually, strengthened her relationship with her ancestors and their teachings, validated her seniority of rank and ancestral lineage, and, furthermore, reaffirmed her kuleana (right, responsibility, capability, and privilege) to rule the nation of Hawai'i. We are fortunate to have a legacy of eight mele composed by the queen's companions, as well as the oral history of a descendant of Queen

[64] When measuring its elevation from its base on the ocean floor, Maunakea is the tallest mountain on earth at 33,000 feet. Above sea level, it rises 13,803 feet.

[65] Excerpt from Emma's January 20, 1881, diary entry (Bishop Museum Archives). Also cited by George S. Kanahele (1999) in his book *Emma, Hawai'i's Remarkable Queen* (p. 326).

Emma's guide[66] on that journey, which together commemorate this 1881 expedition from Mānā up Maunakea and back.

One of the recurring images in these mele is of the long, steep, unsteady trail that Queen Emma traveled—both physically and spiritually—to reach her destination, enabling her to return to, restore, and sustain her kuleana as a Kanaka Hawai‘i and an ali‘i nui. Her trip up and down the ala ‘ūlili, or steep mountain trail, was particularly difficult not only because of the terrain but also because it followed an overwhelmingly painful time in her life after the sudden deaths of both her son, Prince Albert Kahakuohawai‘i, in 1862 and then her husband, Kamehameha IV Alexander ‘Iolani Liholiho, in 1863. It also took place during an uncertain time in her political career after she lost the 1874 election to Kalākaua and struggled to rally enough support for her party's candidates and platforms in subsequent elections against those of the king. And, it occurred on the cusp of one of the most devastating and tumultuous times in our nation's history, with the 1893 illegal overthrow of our monarchy just around the corner. In the mele, "A Maunakea ‘o Kalani,"[67] the last in geographical sequence of the eight mele commemorating this journey (de Silva, 2006), there are many lines that contribute to this ala or pathway imagery—perhaps, most notably, the following:

A he ala nihinihi ia	It is a narrow, precarious trail
A hiki a i ke Mole.[68]	That leads back to Kemole/the base.

In these two lines of poetry, we uncover a layered description of Queen Emma's many paths—past, present, and future; literal and figurative; political and personal. De Silva (2006), interprets the lines this way: Although her paths may be "narrow and precipitous (nihinihi) at

[66] William Seymour Lindsey, Emma's guide on her trip to Maunakea, told his story to his family who have kept it alive. Mary Kalani Ka‘apuni Phillips, one of his descendants, retold the mo‘olelo to Larry Lindsey Kimura (also a descendant) in 1967; Bishop Museum Archives Audio Collection, 192.2.2, Side A.

[67] There are three known versions of "A Maunakea ‘o Kalani." The first is from the Mary Kawena Pukui Collection as taught to my kumu, Māpuana de Siva, by Patience Namaka Bacon (P. N. Bacon, personal communication, June 12, 1985). The other two are very similar and can be found in the Mele Book 71, p. 29 (HI.M.71:29) and Hawaiian Ethnological Notes, Vol. 3, p. 248 (HEN 3:248), both in the Bishop Museum Archives, as well as in Marvin P. Nogelmeier's *He Lei no ‘Emalani* (2001), a compilation of chants for Queen Emma Kaleleonālani.

[68] "A hiki a i ke Mole" is the handwritten line from the HI.M.71:29 version of the mele. It was edited to "A hiki a i ka mole" in Nogelmeier's *He Lei no ‘Emalani* (2001, p. 115).

times, . . . careful footwork (nihi) and circumspect behavior (nihi) will ultimately take her back to Kemole," a hill and "gulch on the western slope of Maunakea at about the halfway point on Emma's journey from Waiau back to Mānā" (pp. 4-5) and to ka mole—her base, taproot, foundation, and source–in other words, her people.

This language that the haku mele (composer) chose to describe Queen Emma's journey to Waiau at the piko (summit) of Maunakea and then back to Kemole at the base of the mountain ultimately helped me to bring into sharper focus the journey that participants in the UHIP-IGOV exchange were on during the program and where their pathways may (or should) be leading them after the exchange was over. The themes, patterns and relationships that arose from my first round of data analysis following the 2012 exchange (which I will share and interpret fully in the next chapter) continued to bring me back to concepts, images, lessons, and experiences that I associate with the mele, "A Maunakea ʻo Kalani." For example, the different pathways that emerged and converged during the 2012 UHIP-IGOV exchange became clearer and took on more textured meanings when viewed through the lens of the rich pathway imagery of "A Maunakea ʻo Kalani" and the larger moʻolelo of Queen Emma. This reading of my data alongside the content and context of this mele allowed me to recognize those ala that were rediscovered during the exchange as well as those that were newly cleared, both of which led to ancestral and/or new Indigenous knowledge and practice that participants could then rely on to map out their own unique journeys to fulfilling their kuleana to people, places, and communities after the exchange was over.

As I will expand upon in forthcoming chapters, this application of my genealogically and epistemologically situated research methodology reaffirmed for me that our moʻolelo do not end when the heroes of these histories pass on or when we get to the last page of the printed story …ʻaʻole i pau.[69] Queen Emma's moʻolelo, for example, about her transformative journey to Waiau and Maunakea did not end when she arrived back at Wahinekea at the base of the mountain in 1881. It is remembered and retold through mele like "A Maunakea ʻo Kalani," first

[69] "ʻAʻole i pau," meaning "not complete, not finished," was a common phase used at the end of sections of long, epic moʻolelo or kaʻao (history or story) that were printed serially in our Hawaiian-language newspapers. It signaled to the reader that the story will continue next week or next month, depending on how frequently that particular newspaper was published. In other words, it means, "to be continued."

composed by her travel companions and then given new life over the generations whenever their words are chanted and danced. And, as I discovered through my research, her moʻolelo continues to be reenacted and expanded upon today through the transformative journeys of participants in Indigenous, ʻāina educational programs like the UHIP-IGOV exchange. These patterned repetitions of our moʻolelo over time is what Kanaka Hawaiʻi scholar and community organizer L. Noʻeau Peralto (2018) calls the praxis of ʻŌiwi politics of repetition.[70] Just as Queen Emma carefully navigated the sometimes narrow and precipitous pathway to Waiau and back to Kemole, all of us, her descendants, continue to struggle to find and then negotiate our own way along these same paths (literally and figuratively) in order to return to people, places and practices, fulfill kuleana, reclaim identity, regenerate community, and restore ea (life, sovereignty). Nāna i waele i ke ala, ma hope aku mākou: She cleared the path and we follow.[71]

Kupuna Lensing and Weaving Counter-Stories

I first learned "A Maunakea ʻo Kalani" in 2006 when our hālau presented it at the annual Merrie Monarch Hula Festival as a hula noho (sitting hula) with ʻiliʻili (smooth pebbles). My kumu had learned the hula from Aunty Pat Namaka Bacon on June 12, 1985 at a hula workshop held at Kalōpā, Hāmākua, Hawaiʻi, sponsored by Keahi Allen and the State Council of Hawaiian Heritage. However, she did not learn the ea (voice, tune) to accompany the hula until years later, when she was instructed by Aunty Pat to seek out Kaʻupena Wong, master chanter and longtime student of Mary Kawena Pukui. Aunty Pat could not remember the original ea, but she knew Kaʻupena did because of all the years he spent with Tutu Kawena and her daughter Pele Suganuma when they would present "A Maunakea ʻo Kalani" regularly. Both hula and ea survived together as one through Kawena's ancestors who were all "'ardent followers of Emma'" (K. Wong, personal communication, July 29, 1998, as quoted in de Silva, 2006, p. 9)

[70] Inspired by Lilikalā Kameʻeleihiwa's (1992) study of our aliʻi's actions patterned after those of their ancestors and Kikiloi's (2012) use of "mytho-praxis" or the reproduction of ʻŌiwi culture over generations in patterned repetition, Peralto (2018) refers to this conscious practice of patterned repetition as "an *ʻŌiwi politics of repetition*—a conscious ʻŌiwi political praxis of making, building, and maintaining power" (p. 28).

[71] I am referencing the phrase, "Nāna i waele ke ala, ma hope aku mākou, he opened up the path, we followed [respect the older sibling]," found in the *Hawaiian Dictionary* (Pukui & Elbert, 1986, p. 375).

from her grandmother Nāliʻipōʻaimoku or "Pōʻai" (court dancer for Queen Emma) to her uncle Joseph ʻĪlalaʻole (hula master and classmate of Queen Emma's at the Hawaiian Chiefs' Children's School). However, over the generations the hula and ea had become separated, each cared for and remembered by different knowledge keepers like Aunty Pat and Kaʻupena Wong. It was not until my kumu returned to "A Maunakea ʻo Kalani" that hula and ea were finally reunited, a convergence of movement and voice that breathed new life into the mele as well as into all of us, her students who were fortunate enough to learn them in their fullness.

Since first learning the mele and hula for "A Maunakea ʻo Kalani" around fourteen years ago, I have presented it in many different contexts, from the outdoor, lantern-lit pā hula on the island of Kahoʻolawe in Hawaiʻi, to the dirt floor of a traditional Coast Salish longhouse in British Columbia, to a grassy field in the rain behind the Aboriginal Tent Embassy in Red Fern in the urban center of Sydney, Australia. It was my kumu hula's fierce commitment to remembering and teaching this mele and hula to us, her haumāna, exactly as she learned it from her teachers that allowed me to confidently share "A Maunakea ʻo Kalani" over and over again knowing that the traditions of my kumu and kūpuna were alive in me. It was Uncle Kīhei's research on the mele in 2006 that enabled me to understand its themes and concepts well enough to know when it would be appropriate to present it again in new contexts in my own life. And it was my continued practice of the mele and hula since then, both with my kumu and on my own, that kept the words, images, and lessons of the mele in the forefront of my consciousness, allowing me to draw on them in my analyses of data collected during my case study, beginning in 2012 and continuing on until 2016. I unconsciously remembered, repeated, and reenacted the cyclical mele praxis of research informing practice and practice informing research that had been passed down to me through my many years in my hālau hula when I turned to Queen Emma's mele to help in my data analysis, specifically through a method of kupuna lensing (Freitas, 2015). As a result, my understanding of my case study data came into sharper focus, and my understanding of the mele that I had been dancing and chanting for years expanded and deepened as well.

Kupuna lensing as a term for data analysis was first coined by Kanaka Hawaiʻi planner and Hawaiian Studies scholar Antoinette L. Freitas (2015) in her doctoral research on Hawaiian spatial liberation within the field of Indigenous planning. It is inspired by Maori scholar Shane Edwards' (2013) process of "ancestor lensing," which

> involves attempting to explore, ask, and find out how tūpuna would have viewed and treated any activity, event, and problem. It then falls to this generation to critique the timelessness of the solution and to adapt if appropriate, the solution for the contemporary situation. This gives utility to ancient wisdom whilst still making it context appropriate. (p. 50)

In my modified application of this data analysis method, I drew on images, concepts, and lessons embedded in the mele, "A Maunakea ʻo Kalani" in order to imagine how our kūpuna might have explained and given meaning to the contemporary educational practices that I was observing and participating in during my case study of the UHIP-IGOV exchange. This living narrative composed by my kūpuna contains ancestral concepts and practices like *piko, mole, ʻike maka*, and *ala nihinihi*, which individually and collectively provide commentary on present-day expressions of these same ideas within the context of an Indigenous, ʻāina education program. Simultaneously, my engagement with and application of these ancestral concepts in my data analysis added new layers of meaning and relevance from my perspective as a Kanaka Hawaiʻi educator, scholar, and hula practitioner. And these (k)new understandings are what provide the framework for my emerging theory and pedagogy of ʻāina education, which will unfold and take shape throughout my upcoming chapters just as it did in real time throughout my multi-year case study, emerging first after the 2012 exchange and then continuing to evolve over the next two exchanges in 2015 and 2016.

By employing the kupuna lensing method of data analysis, I add to and expand upon the work of other poʻe hula (hula people) like Leilani Basham, Kahikina de Silva, and Keawe Lopes, (just to name a few) who all look to mele to structure the theoretical framework of their scholarship and to make sense of other data or the mele themselves. We have all had the privilege of learning our ʻōlelo makuahine (mother tongue) and being raised and mentored by our kumu hula. It is no surprise, then, that we all turned to mele written in ʻōlelo Hawaiʻi as the foundations of our research studies. Additionally, I am also influenced by the work of other scholars like Chicana/o Studies professors Daniel G. Solorzano and Tara J. Yosso (2002) who call upon people of color to create "counter-stories from (a) the data gathered from the research process itself, (b) the existing literature on the topic(s), (c) our own professional experiences, and (d) our own personal experiences" (p. 34) in order to challenge majoritarian stories of privilege, push against and disrupt these dominant Western narratives, and simultaneously reveal our own histories and epistemologies. Solorzano and Yosso reference two concepts that they believe are

essential to creating counter-stories: theoretical sensitivity and cultural intuition. According to Strauss and Corbin (as cited in Soloranzo & Yosso, 2002), the former refers to

> a personal quality of the researcher. It indicates an awareness of the subtleties of meaning in data. One can come to the research situation with varying degrees of sensitivity depending upon previous reading and experience with or relevance to the data. It can also be developed further during the research process. Theoretical sensitivity refers to the attribute of having insight, the ability to give meaning to data, the capacity to understand, and capability to separate the pertinent from that which isn't. (p. 33)

Cultural intuition adds "collective experience and community memory" (Soloranzo & Yosso, 2002, p. 33) to one's personal experience. From the Chicana context, Delago Bernal (as cited in Soloranzo & Yosso, 2002) explains:

> A Chicana researcher's cultural intuition is achieved and can be nurtured through our personal experiences (which are influenced by ancestral wisdom, community memory, and intuition), the literature on and about Chicanas, our professional experiences, and the analytical process we engage in when we are in a central position of our research and our analysis. Thus, cultural intuition is a complex process that is experiential, intuitive, historical, personal, collective, and dynamic. (pp. 33-34)

My data collection and analysis methods for my multi-year case study employed both theoretical sensitivity and cultural intuition. For example, my past experience as a student in the 2011 UHIP-IGOV exchange, my personal connections with the ʻāina engaged with during the exchanges, my background as an ʻōlapa and kumu hula in my hālau and the larger hula community, and my familiarity with Queen Emma's mele tied to Maunakea all developed my theoretical sensitivity and cultural intuition. The two vantage points of theoretical sensitivity and cultural intuition helped me to haku or weave disparate information together into a story about building kanaka-ʻāina relationships through education. The story not only challenges and pushes back on Place-Based Educational narratives but simultaneously sheds new light and creates new life (Vaughan, 2016) around ʻāina educational praxes like those I witnessed and participated in during the UHIP-IGOV exchange. Like my kumu before me, I carefully chose different elements for my emerging theoretical and pedagogical framework from those embedded in mele from my hula genealogy and reenacted in our present-day by the participants in the UHIP-IGOV exchange. I then weave them together like a lei into a new story of ʻike kupuna and ʻike o kēia ao nei in order to "bring growth along with beauty" (Vaughan, 2016, p. 50) to the field of ʻāina education.

As I hope my previous discussion illustrates, "A Maunakea ʻo Kalani" is not only an important part of my hula repertoire but is also a significant source of Hawaiian epistemology

and ancestral memory. It is an example of how our kūpuna used mele to remember significant events and people, honor and express our aloha ʻāina, document ingenious cultural practices, record important lessons learned through the histories of our people, and outline proper ethical and spiritual protocols on which to model our behavior. Our kūpuna appreciated the importance (and difficulty) of documenting these epistemologies in various forms of living narrative so that subsequent generations of Hawaiians would be able to share, celebrate, and learn from our histories; apply lessons learned and practices perfected to our constantly changing world; and begin to create contemporary narratives of our own. Like Leanne Simpson (2011) says, "The more we tell stories, the more stories there are to tell, the more echoes that come up to the present" (p. 105). And that is exactly what happened to me when "A Maunakea ʻo Kalani" emerged and became the theoretical tool that I used throughout my case study to help me interpret the meaning and significance of themes, patterns, and relationships that were surfacing during my data analysis.

As described earlier in this chapter, we know that mele are sources of ancestral knowledge and Hawaiian epistemology that can help us engage with different beings and environments, make sense of different situations and information, and acquire new knowledge, so why not turn to them when engaging with and making sense of data collected during our own research as Kānaka Hawaiʻi in order to achieve new understandings? As more and more of our people are participating in the practice of research, there is "a call for Indigenous Peoples to live these teachings and stories in the diversity of their contemporary lives, because that act in and of itself is the precursor, propelling us into new social spaces based on justice and peace" (Simpson, 2011, p. 148). This is a kuleana we must acknowledge and bear as ʻŌiwi researchers who were privileged to be exposed to and taught the knowledge and practices of our kumu and kūpuna.

The Evolution of a Case Study: Seeding, Sprouting, and Taking Root

As a result of my participation in the 2012 UHIP-IGOV exchange as both a student and researcher, the seeds of my developing theoretical and pedagogical framework for ʻŌiwi, ʻāina education were planted and beginning to take shape. After the first year of what would become a three-year case study of the UHIP-IGOV exchange, my relationships with the study participants, namely the professors and students in the program, were established, the methods that I would use to collect my data were developed and tested, and the theoretical tool that I would use to

analyze these data had emerged: the mele, "A Maunakea ʻo Kalani." However, it was not until the completion of my second case-study year as a student/participant-observer/researcher in the 2015 UHIP-IGOV exchange that these seeds truly established themselves and began to sprout.

During the 2015 exchange, I used the same data collection methods as in the 2012 exchange, with slight revisions to the pre- and post-questionnaires in order to incorporate lessons learned from my first implementation. Queen Emma and her mele also continued to guide my analysis of the new data sets. This second year of my case study, which took place exclusively on Oʻahu, reinforced the relevance and validity of "A Maunakea ʻo Kalani" to make sense of my data. Moreover, the inclusion of these additional data revealed new concepts, which contributed to my growing ʻāina educational framework (which I will share in my upcoming chapters). Finally, it was during my analysis of this second set of data, which involved synthesizing new findings with those discovered during my first case-study year and then viewing them all through the lens of the mele, that I realized that I needed to examine more closely the latter part of a participant's learning journey after the conclusion of an Indigenous ʻāina program like the UHIP-IGOV exchange. "A Maunakea ʻo Kalani" does not just tell of Queen Emma's ascent to Waiau but also recounts her long, precarious, yet important return trip down the mountain to Kemole to implement what she learned at the piko of Maunakea at its base for the betterment of her people.

Similarly, participants in the UHIP-IGOV exchange left the program with the intention of fulfilling their kuleana and enacting alternative futures for their own communities through the application of new knowledge, skills, strategies, and relationships. In post-questionnaires and culminating class activities, participants in the 2012 and 2015 exchanges shared how their learning and growing during the program had encouraged them to return to their own spaces to apply lessons learned so that the people and places who they are responsible to would also benefit and be transformed. However, at that time, I had not yet developed a way to keep in contact with participants after the exchange in order to learn about their stories of actual returning and continued transformation. Therefore, after my analysis of the 2015 data, I decided to extend my case study one more year and add a new data collection method that focused specifically on this idea of "returning."

The last year of my case study was in 2016 when the UHIP-IGOV exchange brought participants to Oʻahu and Hawaiʻi Island. I expanded my data collection methods that year by conducting focus group sessions with kumu and haumāna who were returning to the program

after having participated in multiple exchanges over the years. The addition of these focus group sessions allowed me an opportunity to circle back to people who had generously participated in my case study in the past and humbly ask if they might share some of their stories about the lasting, broad-reaching impacts of the exchange as well as the growth and transformation that has continued for them and those to whom they are connected, long after the exchange. I conducted two focus groups during the 2016 UHIP-IGOV exchange: one with a total of six current and former students of the exchange and one with five of the professors and creators of the program. Unfortunately, one of the IGOV professors had to leave early, so I conducted a separate, one-on-one interview with him during the first week of the exchange on O‘ahu and then incorporated his mana‘o and mo‘olelo (ideas and stories) into my analysis of the kumu focus group so that perspectives of all professors involved in the exchange program since its inception were represented.

Drawing from Noelani Goodyear-Ka‘ōpua’s language of “seeding” and “sprouting” as introduced in her book *The Seeds We Planted* (2013), I asked past participants (kumu and haumāna) during our focus group sessions about the kinds of things (e.g., concepts, lessons, stories, skills, strategies, or perspectives) that seeded within them because of the exchanges and the new things that sprouted in their own communities after they returned home and began sharing and applying what they learned during the exchange. The stories of returning that emerged from these conversations contain many lessons that educators can take away about the importance of encouraging learners to return to their mole (taproot, foundation) after the ‘āina program is over so that the impacts of the learning experiences are not limited to the location, timeframe, or small group of people who are a part of the program itself but instead continue to ripple out long after, opening up the possibility for more broad-reaching, long-lasting transformations to occur. A full discussion of my findings from this final year of my case study and how they further shaped my mele-inspired theoretical and pedagogical framework for ‘āina education will be shared in subsequent chapters of this dissertation.

Turning Inward and Pushing Boundaries

The praxis of the brave and innovative ‘Ōiwi educators who develop and implement the UHIP-IGOV exchange depart significantly from Place-Based Educational perspectives and practices in that they center their curricula and pedagogies on the development of kanaka-‘āina

relationships and set decolonial, liberating, and resurgent objectives for their students ahead of those concerned with academic achievement and civic engagement. Likewise, I see my genealogically and epistemologically grounded approach to a multi-year case study of the UHIP-IGOV exchange as similarly pushing boundaries and challenging the strict protocols of conventional research models. My study moves beyond traditional qualitative research. It does not follow all the rules of a classic case study.[72] Moreover, my unique methodology is not systematic or linear but intuitive, instinctual, responsive, evolving and above all guided by the practices, worldviews, and knowledge systems documented in living narratives, primarily mele, passed down to me through my many genealogies. While this approach may not fit within the confines of Western research paradigms, calling into question its reliability, validity, and replicability, I am reassured by my kua‘ana (elder siblings of ‘Ōiwi research) like Wilson (2008) who say that:

> part of the importance of developing an Indigenous research paradigm is that we can use methods and forms of expression that we judge to be valid for ourselves. We can get past having to justify ourselves as Indigenous to the dominant society and academia. We can develop our own criteria for judging the usefulness, validity, or worth of Indigenous research and writing. We can decide for ourselves what research we want and how that research will be conducted, analyzed and presented. (p. 14)

Being surrounded by trail-blazers, rule-breakers, and visionaries in all aspects of my life who have been (and continue to be) integral parts of the overall movement for ‘Ōiwi resilience and resurgence in Hawai‘i and other Indigenous nations, I am grateful that I am now able to follow in their footsteps, shaping and propelling the movement forward through my doctoral research on ‘āina education.

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[72] In his comparative analysis of the landmark works of three prominent case study methodologists, professor of curriculum and instruction Bedrettin Yazan (2015) explains that Robert Yin (2002), Sharan Merriam (1998), and Robert Stake (1995) each “have their own epistemic commitments which impact their perspectives on case study methodology and the principles and the steps they recommend the emerging researchers to adhere to while exploiting case study method in their research endeavors” (p. 136). Yin is more positivistic in his approach, lifting up objectivity, validity, and generalizability as hallmarks of good case study research, while Merriam and Stake are more constructivist, recognizing that knowledge is constructed by people, therefore there will be multiple perspectives or views of a case that need to be represented by the researcher. So even within the field of case study research, there is not a consensus as to what a case study is, how to design it, and how to gather, analyze, and validate data.

As I explained in this chapter, one of the hallmarks of my multi-year case study was that it unfolded over time in many ways, requiring patience, flexibility, and attentiveness to new discoveries and the adjustments or additions needed in order to address them. For example, while my positionality as a Kanaka Hawai‘i educator and hula practitioner never wavered, my roles within the UHIP-IGOV exchange certainly evolved throughout the case study, affording me multiple vantage points from which to view and understand the ‘Ōiwi, ‘āina educational praxes that I was observing and participating in during the exchanges. I stand in the company of other Indigenous scholars who see strength and validity in acknowledging and accepting multiple perspectives and approaches in order to view and make sense of ‘ike uncovered during our research endeavors. Kaomea et al. (2019), for instance, draw upon the work of Hawaiian scholar and kumu hula Pua Kanaka‘ole Kanahele (2011) in their application of the makawalu (eight-eyed) methodology in their ethnographic study of instructional practices of a Native Hawaiian first-grade teacher at a Hawaiian-serving elementary school. This Hawaiian methodological approach has been used to refer to “a polyrhetorical way of knowing that is inherently accepting of multi-linear, multi-dimensional understandings and is consistent with a Hawaiian cultural sense” (Kaomea et al., 2019, p. 276). Along these same lines, my approach to examining the UHIP-IGOV exchange incorporates not only the perspectives of multiple sources involved in the exchange, but also my own multiple perspectives as a Kanaka Hawai‘i researcher who situates herself simultaneously in different roles (educator, student, program evaluator, participant-observer, cultural practitioner) in relation to the exchange, its participants (people and ‘āina), and the larger field of ‘āina education. Perceiving and articulating the interrelationships and interconnectedness among these different perspectives added layers of richness and complexity to my findings, which I humbly believe strengthened my emerging theoretical and pedagogical framework on ‘āina education.

My identity as a hula practitioner in particular opened up the possibility for a mele from my hula genealogy to emerge and become my analytical tool, thus bringing in additional, ancestral perspectives to help me make sense of the data I had collected. It stands to reason that someone who descends from a different hula lineage with different ancestors and experiences would consequently bring with them different theoretical sensitivities and cultural intuition (Solorzano & Yosso, 2002) as well as different kumu or models to follow in terms of their mele praxis. Consequently, they might choose a different mele to guide their interpretation of the same

data. Moreover, someone from a different school of cultural practice outside of hula may not turn to a mele at all. Therefore, in many ways, the findings I present in this dissertation are uniquely my own, born out of my many genealogies, backgrounds, kuleana, and life experiences that together make up my kulāiwi consciousness (Peralto, 2018).[73] They may not be replicable by someone else using the same mele or a different analytical tool all together, but they are still reliable because they are not only firmly rooted in ʻike kupuna but also reborn through my analysis, giving them new relevance and significance for our contemporary context. On the other hand, the aspect of my research that I hope will be replicated and adapted over and over again by other ʻŌiwi cultural practitioners who also conduct research is the choice to turn inward to our own Indigenous epistemologies embedded in various repositories (mele, moʻolelo, etc.) in order to create our own Indigenous research methodologies as both forms of resistance and resurgence.

As my roles in the exchange evolved, so did my use and understanding of this mele unfold over time. My method of kupuna lensing helped to reveal exciting findings as well as additional areas of inquiry that needed further exploration, thus guiding the ongoing development of my study's focus and approach from one year to the next. As Aunty Pua Kanahele reminds us, Hawaiian knowledge contained in mele is like a gift from our ancestors:

> Remember, this gift took many lifetimes to wrap. Don't be in a hurry to unwrap it and become frustrated in doing so. The meaning and force of the ancestral knowledge will unfold precept upon precept, and each has a code to inspire you on to the next level. (2011, p. xv)

In other words, as Kanaka Hawaiʻi practitioners and researchers, if we are going to turn to ʻike kupuna embedded in living narratives like mele to guide our cultural and scholarly work, we

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[73] In Peralto's (2018) study of the community resurgence work of Hui Mālama o ke Ala ʻŪlili in Hāmākua Hikina, Hawaiʻi, he shares and interprets moʻolelo of their everyday acts of aloha ʻāina that "cultivate an enduring 'sense ability of kulāiwi,' or *kulāiwi consciousness*, and root aloha ʻāina in our intimate relationships to specific places" (p. 60). Peralto's "kulāiwi consciousness" is inspired by Oliveira's (2014) "sense ability of kulāiwi," which she defines as:

> In modern society...there is often the misconception that Kanaka academics and cultural practitioners should know every minute detail about anything and everything Kanaka, including our history, culture, and geography. In actuality, no one knows the distinctive characteristics and geography of every place.... Ancestrally, Kānaka had very specialized skills.... Kanaka knowledge was often highly localized as well.... While general knowledge of particular practices can be applied to other places in ka pae moku, some techniques are adapted generation after generation and are uniquely suited for the specific needs within particular kulāiwi. (pp. 104-105)

must be patient, be comfortable with flexibility and changes in course, allow for new perspectives, and ultimately accept where our kūpuna are leading us.

During my multi-year case study of the UHIP-IGOV exchange, I was certainly led down a sometimes-meandering path that changed and evolved over time. As I engaged with new ʻāina and communities, had new experiences, deepened existing relationships, and created new relationships—both within and outside the exchange—new forks in the road were revealed, requiring reflection before making decisions about where to go next. But, I trusted the process because, wahi a kahiko,[74] "E kolo ana nō ke ēwe i ke ēwe: The rootlet will creep toward the rootlets"— meaning "of the same origin, kinfolk will seek and love each other" (Pukui, 1983, p. 39). As Hawaiians, we follow in the footsteps of our ancestors. We consciously and unconsciously return to the paths they have cleared for us, reenact their stories and rituals at significant sites along those paths, and pass on their lessons and values to future generations, who will eventually need these teachings in order to find those same paths once again and successfully navigate them on their way to recognizing and fulfilling their own kuleana. Many of these paths may now be overgrown and obscured due to neglect, but they are still here waiting to be traveled down once again.

[74] "According to the ancients" (translation by Pukui & Elbert, 1986, p. 376).

CHAPTER 4

PLANTING SEEDS OF ʻĀINA EDUCATION: CASE STUDY, YEAR ONE (2012)

E ala ē, ka lā i ka hikina	Rise up, the sun is in the East
I ka moana, ka moana hohonu	In the ocean, the deep ocean
Piʻi i ka lewa, ka lewa nuʻu	Climbs to the sky, the great height of the sky
I ka hikina, aia ka lā, E ala ē!	In the East, there is the sun, rise up![75]

It must have been about four o'clock in the morning when I heard the blowing of the pū (conch shell) in the distance. It felt as if I had just crawled into my sleeping bag and laid my head down on a makeshift pillow in my tent on a patch of red dirt nestled within a grove of kiawe trees. We were warned the night before that it would be an early morning wake-up call because if we were going to chant up the sun with the words of "E Ala ē," we would need to be in position before any rays of light crept passed the horizon or peaked out over Haleakalā. Our bodies were still a bit weary and bruised from our rocky arrival on the shores of Hakioawa the day before. Our naʻau were still a bit uncertain and anxious about the experiences that were in store for us on the island of Kahoʻolawe. But, there was no time for hesitating or questioning; the sun waits for no one (and, as we found out, neither do our Kua[76]).

We walked in a single file line from our campsite, along the shoreline, and eventually up a small incline to a puʻu or eastward facing bluff overlooking the ocean. It was only a few minutes' walk, but that time to reflect and prepare for the first, planned ceremony of our trip to Kahoʻolawe with the 2012 UHIP-IGOV exchange was essential. It was a time to remember that the purpose of this ceremony was not only to hoʻāla or wake up the sun (and ourselves) on our first full day on island but also to call forth our kūpuna and akua, our ancestors and elemental deities, to be present and bear witness to the spiritual, cultural, physical, and intellectual work that we were about to embark on over the next few days. It was also a time to be mindful of the

[75] Please see http://www.protectkahoolaweohana.org/chants--protocols.html

[76] Kua is the term used for members of the Protect Kahoʻolawe ʻOhana (PKO). They lead, care for, and guide groups during access trips to Kahoʻolawe. "Kua" can be defined as "back; to carry on the back; beam, rafter of a house" (Pukui & Elbert, 1986, p. 168) among many other definitions. The Kua of PKO carry on their backs the kuleana of protecting, preserving, and revitalizing Kahoʻolawe as well as all who come to work with them. They are the beams that keep their hale standing strong so that our lāhui once again has a place to come and reconnect with our kūpuna on the sacred island of Kanaloa.

thoughts and intentions we were bringing with us to this sacred space, because our mana‘o would either help or hinder the fulfillment of this purpose. Finally, it was a time for some of my classmates (mostly from IGOV) to have one last moment to practice the words of the simple, yet powerful mele, “E Ala ē,” created specifically for this sun-arousing ceremony and to quiet their nerves just enough to find their own ways to be present and participate fully. Once at the top of the pu‘u, we each found a spot to ground ourselves in that space and time before the ceremony began. Then, after some final instructions from our Kua and a last moment of silence, the rhythmic clapping of hands and the sound of chanting voices pierced through the darkness.

E Ala ē, ka lā i ka hikina. I ka moana, ka moana hohonu…. As our voices leaped off the cliff’s edge, they floated across the black surface of the ocean, which was slowly beginning to lighten and separate from the sky. Little by little, muted colors began to appear—purples, pinks, yellows—painting the large grey clouds that had gathered along the horizon. We knew that ke keiki hele lani a Wākea[77] was just beyond those cloudbanks, teasing us with this display, but would we be able to entice him to rise above them? …*Pi‘i i ka lewa, ka lewa nu‘u*…. Then, a single, golden tentacle broke through the clouds, pulling up behind it a bright, glowing sliver that sent bits of light dancing across the tips of the swells. After that quick appearance, he retreated again behind his cloak of clouds only to be ensnared by the slopes of Maui.[78] But, after a few minutes, the sun emerged again in all his brilliance from the house he built,[79] bathing us in his warmth …*I ka hikina, aia ka lā. E ala ē*!

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[77] In the mele kānaenae (a chant of praise delivered with deep emotion) for the birth of Kauikeaouli entitled “Hānau a hua ka lani or He kānaenae no ka hānau ‘ana o Kauikeaouli” (Poepoe, *Ka Nai Aupuni*, 1906, February 9-10 & 12-13, p. 1), the composer connects Kamehameha III genealogically to the birth of the islands, the clouds, Mauna a Wākea (Maunakea), the sun, and the ocean. In this mele, the sun is referred to as the “keiki hele lani a Wākea,” the heaven-traveling child of Wākea.

[78] Another name, some say the correct or original name, for Haleakalā is ‘Aheleakalā, meaning to snare the sun, referring to Māui’s snaring of the sun so that it would move more slowly across the sky, giving his mother, Hina, more time to dry her kapa (Fornander, Vol. V, 1918).

[79] This is a reference to the more common name for the famous, eastern mountain of Maui, Haleakalā (the house of the sun).

Waking up the sun by chanting “E Ala ē” is something I have been lucky enough to participate in numerous times throughout my life in many different places and situations, from hallways outside of classrooms with elementary school students during my student-teaching years, to waist-deep in my home waters of Kailua, Oʻahu, surrounded by my hula family. Similarly, at the time of this exchange, I had been fortunate enough to travel to Kahoʻolawe on two previous occasions, once as a child in the early 1990s with my mother and her Ethnic Studies class from UH Mānoa and again in 2006 with some of my hula sisters to participate in the Kāholoikalani ceremony (see Chapter 1). However, that morning in 2012 was the first time that I had voiced the words of this mele on Kahoʻolawe in the exact context for the exact reason its haku mele intended, and it was transformative. “E Ala ē” awakened the sun but also awakened all of our consciousnesses to the power of mele offered in ceremony on the land to evoke miraculous responses from akua and kūpuna expressed through changes in the natural environment. Even though our eclectic group was made up of individuals from Hawaiʻi and Turtle Island, some ʻŌiwi and some settler allies, the convergence of our unique voices united through similar intentions caused the sun to ala, or awaken and arise. As a result, we were all introduced to Kahoʻolawe for the first time that morning, no matter if we were returning or it was our first visit. We saw and experienced Kanaloa up close and firsthand with new eyes and began to truly understand in our naʻau what we had been reading about Kahoʻolawe in class on Oʻahu in the weeks prior to our trip.

However, the waking and rising of the sun were not the only kinds of ala that were evoked during and because of that ceremony. While the sun remained hidden behind the dense cloudbank along the horizon, before it fully emerged above Haleakalā, a different kind of ala took shape: an ala kīpapa or a paved path of clouds laid close together that spread from the distant horizon over Maui, across the ʻAlalākeiki channel, and above our heads on Kahoʻolawe. It was as if the sun was clearing a pathway for itself to follow in order to ascend to the different levels of the sky.

Photo by Kaleomanuiwa Wong taken immediately after our "E Ala ē" ceremony on Kahoʻolawe on the moring of our first day on island during the 2012 UHIP-IGOV exchange.

The appearance of this ala kīpapa was also a huge confirmation that we were all in the right frame of mind, on the same path, and ready to tackle the specific work that we would be engaging in that day in restoring another kind of path, the alaloa (personal communication with a Kua of PKO, March 23, 2012). Alaloa can be understood as a highway or main road, but on Kahoʻolawe, like many other islands such as Molokaʻi, Maui, and Hawaiʻi, it refers to the long belt road around the island that the Protect Kahoʻolawe ʻOhana is working to clear and open up once again. The purpose of the alaloa is the same as it was when our kūpuna walked the land centuries ago: to reconnect the different ʻili ʻāina (smaller land divisions) of Kahoʻolawe, which had been cut off and separated by changes to the landscape due to decades of military and ranching activity, so that the entire island can eventually be visited once again during both everyday (fishing, gathering) and ceremonial activities (Makahiki). But, it is no easy task, as we soon appreciated while working alongside the Kua that day in the hot sun pulling weeds, cutting and moving trees, and lifting and placing rocks in order to uncover old sections of the alaloa as well as create new ones. Just as alaloa are key to accessing the ʻili ʻāina of Kahoʻolawe and the many hidden treasures that still survive there just out of view, so are cultural practices like

clearing land and offering mele in ceremony key to accessing the ‘ike or teachings of our kūpuna. All we have to do is “wake-up” and recommit to finding and clearing those paths that will lead us back to this knowledge.

While some ala are smooth, well paved, and visible, like the ala kīpapa that formed in the sky that morning, others are broken, treacherous, and much harder to find, navigate, and restore, like the alaloa around Kaho‘olawe. These different ala or pathways emerged and converged throughout the 2012 UHIP-IGOV exchange both in class and on the land of Kaho‘olawe, leading me back to a mele from my hula genealogy, “A Maunakea ‘o Kalani,” with its own rich pathway imagery woven throughout its simple lines of poetry. As explained in the previous chapter, the content and context of this mele for Queen Emma’s 1881 journey to Maunakea and back helped me to recognize those ala that were rediscovered during the exchange as well as those that were newly cleared. Together these ala led to ancestral and/or new Indigenous knowledge and practices that participants could then rely on to map out their own unique journeys to fulfilling their kuleana to people, places, and communities after the exchange was over. Additional ancestral concepts related to the many layered meanings of ala (pathway, arise, awaken), which are embedded in “A Maunakea ‘o Kalani,” shaped a lens that I then used to view and gain a clearer perspective on present-day expressions of these same ideas, which I observed and participated in during the 2012 UHIP-IGOV exchange. Specifically, I observed ala that participants in these kinds of Indigenous, ‘āina education programs discover and begin traveling during the program itself; what happens as these paths twist and turn, rise and fall; what is gained along the way if we brave their long, precarious stretches and unexpected intersections; where they take us initially; and where they lead us back to after the program is over. But, before we explore these pathways any further, let me provide some background on the 2012 UHIP-IGOV exchange and the specific methods I used to collect and analyze the data during this first year of my case-study research.

Pathways to Fulfilling Kuleana: The 2012 UHIP-IGOV Exchange

The UHIP-IGOV exchange is a two-week program involving graduate students and faculty from the Indigenous Politics Program (UHIP) at the University of Hawai'i at Mānoa (UHM) and the Indigenous Governance Program (IGOV) at the University of Victoria, BC (UVic). It is offered about every two years and alternately hosted by UHIP in Hawai‘i and by

IGOV in Canada. Each exchange is focused on slightly different Indigenous issues, but they all relate to the larger themes of decolonization, cultural revitalization, sustainable self-determination, and Indigenous solidarity and resurgence viewed primarily through the experiences of ʻŌiwi from Hawaiʻi and Turtle Island. As the UHIP-IGOV kumu explained to me during our talk-story sessions prior to the 2012 exchange, the program certainly evolved over the years into the intensive, highly experiential program that I came to know after participating as a student in 2011 and again over three more years (2012, 2015, 2016) as part of my case-study research. They explained that while the first two UHIP-IGOV exchanges in 2006 and 2007 immersed students primarily in academic activities characteristic of traditional graduate seminars on both the UHM and UVic campuses with limited actual engagement on the land and in the community, it was the 2010 and 2011 exchanges that changed the direction of the program and its pedagogy forever.

Conceptualized and then led by two new Kanaka Hawaiʻi professors at the time, Hōkūlani Aikau and Noelani Goodyear-Kaʻōpua, UHIP planned and hosted the 2010 exchange on Oʻahu, which balanced the academic and intellectual with community-, land-, and project-based activities and scholarship centered on the themes of demilitarization and sustainable self-determination. For example, instead of only requiring students to read articles about the military presence in Hawaiʻi and then debate in the classroom different ways to confront this ever-present threat in our islands, the UHIP professors planned a "demilitarization bus tour" of Oʻahu, led by scholars and activists from our community who are working to expose both blatant and hidden examples of US military occupation in Hawaiʻi. Students boarded a bus that took them to different, military-occupied sites across Oʻahu, which many of us take for granted today as natural parts of our environment, due to deliberate efforts over generations by the settler colonial state to erase from our memories the longer moʻolelo of these places. Guided by both ʻŌiwi and settler allies, students were immersed in the important acts of returning to and reuniting with these significant places as well as the remembering and retelling of their full moʻolelo, inclusive of histories of a thriving Hawaiian presence on the land and water, military invasion and destruction, and present-day community efforts to return and demilitarize. Walking these spaces again, calling out ancestral names, and just being present helped the students to begin removing layers of colonial amnesia about these places and their histories and then awaken their consciousnesses about what can and should be done to heal these places.

Inspired by this successful shift in focus and approach by UHIP in 2010, the IGOV kumu reciprocated the very next year with their own version of a balanced intellectual/academic and community-/land-based exchange in 2011 on Coast Salish territories in British Columbia, Canada. From that point on, the kumu of the program never turned back, and the UHIP-IGOV exchange became a highly experiential program immersed both in academic settings as well as real-life communities rooted in ʻāina to which participants in the program are responsible as young ʻŌiwi and ʻŌiwi-allied scholars, practitioners, and emerging leaders.

I was lucky enough to be a student in the UHIP-IGOV exchange during these pivotal years, which led to my case-study research of the program beginning in 2012. The 2012 exchange was hosted by UHIP in Hawaiʻi and focused on contemporary Hawaiian efforts to restore kuleana (restore responsibility, connection, commitment) to land and community, both within and outside settler state structures. Students and faculty from both UHIP and IGOV developed understandings of major political and social forces in Hawaiʻi over the past two centuries by learning about and traveling to either Kahoʻolawe or Molokaʻi in order to:

- historicize the way we think about and enact kuleana to ʻāina;
- explore restoration of land-based knowledge and relationships; and
- consider land reclamation strategies used by Native Hawaiians and settler allies in communities aiming to remake militarized relations to land.

The 2012 exchange began on Oʻahu with an opening ceremony and about a week of classroom activities at the UH Mānoa campus so that all participants could get to know one another, read and discuss articles together about the themes of the exchange, and ultimately prepare mentally for our upcoming trips to either Kahoʻolawe or Molokaʻi. The larger group was then divided into two smaller groups made up of both UHIP and IGOV participants (kumu and haumāna), each going to one of the two islands for about four days. After each trip, we all came back together again on Oʻahu for final group presentations and a closing ceremony. I was a part of the group that went to Kahoʻolawe, so the majority of the data that I collected during this first case-study year comes from my time with this group. However, data from my pre- and post-questionnaires as well as all activities on Oʻahu represent the ideas, perspectives, and experiences of all who participated in the 2012 exchange.

As described in earlier chapters, I took on a dual role during my first case-study year in 2012 as both a student and researcher, helping the professors to conduct program evaluation in

the hopes that my findings would not only support their ongoing improvement of the exchange but also my expanding research interests in ʻāina education. From these dual vantage points, I collected data from a variety of sources. Guided by pre-exchange talk-story sessions first with the UHIP kumu and then with the IGOV kumu, as well as my review of various program literature (e.g., syllabi, curriculum materials) provided to me by the kumu, I developed pre- and post-questionnaires and then administered them to all participants in the 2012 exchange. The twenty-three (23) participants who filled out the questionnaires were part of two groups: 1) registered students from UHM and UVic who enrolled in the exchange for university credit; and 2) non-registered, former UHM or UVic students who participated for their own academic, professional, and/or personal development and partook in all the activities of the program but did not officially enroll in the exchange or receive university credit. For more information about the participants, please see Table 1 below.

Table 1. 2012 UHIP-IGOV Exchange Participants Who Completed the Questionnaires (n=23)

Demographic Information		**Totals**
	First-time enrolling in exchange	15
	Second-time enrolling in exchange	7
	Left blank	1
Degrees being sought	Political Science/Indigenous Politics (did not specify MA or PhD)	2
	Botany (did not specify MA or PhD)	1
	Education (did not specify MA or PhD)	1
	Hawaiian Studies (did not specify MA or PhD)	1
	Kawaihuelani (Hawaiian Language) (did not specify MA or PhD)	1
	PhD (did not specify program)	1
	Total UHM Students	**7**
Degrees being sought	Indigenous Governance (5 MA, 1 PhD, 9 did not specify MA or PhD)	15
	Alumni of IGOV MA program	1
	Total UVic Students	**16**

Questions on the pre-questionnaires were organized into three categories: Basic Demographic Information, Background Knowledge, and Goals/Expectations. Questions on the post-questionnaires were also organized into three categories: Outcomes/Impacts,

Goals/Expectations, and Program Satisfaction. (See copies of the actual questionnaires in Appendix A and B.) The types of questions ranged from yes or no, fill in the blank, Likert scale,[80] ranking, and open-ended, yielding both quantitative and qualitative data. Most of the quantitative data spoke to the program evaluation goals of the professors and therefore are not included in this dissertation, unless directly related to my doctoral research questions about how ʻŌiwi educators are honoring and nurturing the development of kanaka-ʻāina relationships through their curricula and pedagogies and how their practices build upon, challenge, and extend existing theories of Place-Based Education. Instead, I analyzed and presented the numbers in a final program evaluation report for the UHIP-IGOV kumu to use in their continued development and improvement of the exchange. On the other hand, analysis of the qualitative data collected from the open-ended questions on the two questionnaires are a part of both the final program evaluation report that I created for the kumu right after the exchange as well as my doctoral case-study research presented in this dissertation.

After transcribing all participants' open-ended responses related to goal attainment, lessons learned, program satisfaction, and suggestions for improvement of the program, I coded and categorized their quotes into common themes so that patterns, connections, and relationships could be recognized and interpreted. While this set of qualitative data provided valuable insights into overall impacts on participants' growth and learning during the exchange as expressed in their own words, I also collected a significant amount of rich, qualitative data through my own participant-observation field notes taken during every exchange experience both on Oʻahu and Kahoʻolawe. At the conclusion of the exchange, I again coded and categorized my field notes around common themes that emerged from the notes themselves and then began interpreting the patterns, connections, and relationships I was seeing both within this data set and in relation to those I had discovered during my earlier analysis of the questionnaire responses. However, as I explained in my previous chapter, this somewhat straightforward, qualitative analysis process took on a new dimension when the words of a mele for Queen Emma and her 1881 trip to Maunakea began to ring in my ears.

[80] The Likert Scale (named after its creator, American social scientist Rensis Likert) is a 5- or 7-point scale that offers a range of answer options — from one extreme attitude to another, like "strongly agree" to "strongly disagree." Typically, they include a moderate or neutral midpoint.

In my modified application of a method of kupuna lensing for data analysis and synthesis, I drew on images, concepts, and lessons embedded in the mele "A Maunakea ʻo Kalani" in order to imagine how our kūpuna might have explained and given meaning and significance to the contemporary educational practices of the 2012 UHIP-IGOV exchange as described in the qualitative data that I collected from participants' pre- and post-questionnaires and my participant-observation field notes. In the next section of this chapter, I share and discuss the overall findings that emerged from this kupuna lensing process. By intertwining the words of "A Maunakea ʻo Kalani" with the contemporary voices and experiences of the students, teachers, and community leaders who participated in the 2012 exchange, I highlight specific, ancestral concepts from the mele that were enacted within the context of this ʻŌiwi, ʻāina education program. Together, these (k)new concepts began to reveal not only the overall learning journey of participants in ʻāina education programs but also the particular aspects of praxis of which educators who are interested in inspiring similar journeys for their students should be aware.

Findings & Discussion: The Journey Begins

A quick, isolated read of "A Maunakea ʻo Kalani" may give a somewhat unexceptional impression of the importance of Queen Emma's ascent of Maunakea with its matter-of-fact recounting of the events of the trip in an episodic series of two-line verses (this happened, then this, then this, etc.): the Queen is at Maunakea; she saw the remarkable waters of Waiau at the summit of the mountain; and then she returned along the long, unsteady path down to Kemole and Wahinekea, encouraging her companions along the way. However, a more in-depth read alongside the seven other mele composed for that 1881 expedition reveals that her round-trip journey was not a sightseeing, pleasure tour,[81] but actually a journey of spiritual, genealogical, and political reconnection, rejuvenation, rebirth, and, ultimately, empowerment. As mentioned in my previous chapter, according to the invaluable research of Kīhei de Silva (2006), "A Maunakea ʻo Kalani" is the last of these eight mele in geographical sequence.[82] Through Uncle

[81] Many who supported Emma, and even Emma herself, characterized Kalākaua's trip around the world in that same year in those terms (i.e., a sightseeing, pleasure tour).

[82] The eight mele are: "E Hoʻi ka Nani Mānā," "Kaulana ke Anu i Waikiʻi," "Eia ka Makana e Kalani Lā," "Hau Kakahiaka Nui ʻo Kalani," "Kō Leo ka Maʻalewa," "Kūwahine Hā Kou Inoa," "E Aha ʻia ana Maunakea," and "A Maunakea ʻo Kalani." While all eight mele are

Kīhei's analysis and interpretation, he teaches us that if we are to truly understand and appreciate "A Maunakea ʻo Kalani," it is imperative that we situate it not only within this eight mele-grouping but also within the oral histories of descendants of Emma's travel companions as well as the historical context of Hawaiʻi at the time of her trip. Only then do the words and images of the mele take on new depth and significance. A picture is painted of an aliʻi beloved by her people, adorned and revitalized by the ʻāina, and confirmed and anointed by her akua and kūpuna as the rightful ruler of ka lāhui Hawaiʻi.

I begin each section below with lines from "A Maunakea ʻo Kalani" that capture the concepts and metaphors that paint this picture, expressed as only they can through the beauty and complexity of Hawaiian language woven together by those haku mele who were actually there with Emma as she made this transformative trip. However, as my kumu, Uncle Kīhei taught me, I keep this larger collection of mele and moʻolelo in mind as I share and discuss the findings from this first year of my case study. These findings not only speak to the UHIP-IGOV exchange itself but also to the lessons that can be gleaned from the experiences of its participants and then applied to our larger understanding of how we as educators can honor and nurture the development of kanaka-ʻāina relationships in our own educational praxis.

A Maunakea ʻo Kalani
***ʻIke maka** iā Waiau*

"A Maunakea ʻo Kalani" begins with these two lines, translated by Mary Kawena Pukui as, "The Queen was on Maunakea / Where she saw Lake Waiau."[83] (K. Wong, personal communication, as quoted in de Silva, 2006, p. 9) The action form of "ʻike" does not only mean to see or witness but also to experience, know, or understand. "ʻIke maka" further emphasizes the firsthand nature of this seeing, experiencing, and knowing, meaning to see or witness with

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included in Nogelmeier's 2001 book, *He Lei no ʻEmalani*, de Silva (2006) is the first to categorize them all as relating to Queen Emma's Maunakea trip and organize them in this order.

[83] This translation is from the Mary Kawena Pukui Collection as shared with my kumu by one of Tutu Pukui's students, Kaʻupena Wong (K. Wong, personal communication, July 29, 1998). Another Pukui manuscript shared with my kumu by Patience Namaka Bacon translates these two lines as, "The Heavenly One is at Maunakea / To visit Waiau." Nogelmeier's translation of these lines found in *He Lei no ʻEmalani* (2001) are, "The Royal One was at Maunakea / To see the lake, Waiau" (p. 116).

one's own eyes, and fully experience, know, or understand something, someone, or some place. On their own, these first two lines from the mele confirm that Queen Emma indeed "saw" Waiau with her own eyes on her 1881 journey to Maunakea. However, the hidden meaning of *'ike maka*, as related to her experience at Waiau, is only revealed when viewed through family mo'olelo shared by a descendant of one of her guides and then reaffirmed when read within the context of her other mele pi'i mauna (mountain climbing chants) for that same trip.

Mary Kalani Ka'apuni Phillips was interviewed by Larry Lindsey Kimura in 1967 (Bishop Museum Archives Audio Collection, 192.2.2, Side A). In their talk-story session, she names two of the important members of Queen Emma's entourage to Maunakea: William Seymour Lindsey, their (Mary Phillips and Larry Kimura's) direct ancestor and the "pailaka" or pilot of the queen's journey to Maunakea, and Waiaulima, the queen's "kaukau ali'i," or lower ranking chief and advisor. One of the stories that was passed down to Phillips through her family was about Queen Emma's *'ike maka* experience at Waiau:

> Kau 'o Queen 'Ema i luna o ke kua o Waiaulima…a 'au 'o ia a puni kēia pūnāwai 'o Waiau, no Maunakea. A hāpai 'o ia iā Queen 'Ema, a ka'i 'o ia…i kahi wahi pōhaku. Pū'iwa ho'i ka po'e e 'ike ana i kēia 'au ma luna a Queen 'Ema…a ho'i mai lākou a ha'i mai i ka mo'olelo iā mākou.
>
> Queen Emma rode on the back of Waiaulima, and he swam around Waiau pond at Maunakea. And then he lifted Queen Emma and carried her to a rocky place. The people were amazed to see Queen Emma's on-the-back swim, and they returned and told the mo'olelo to us. (de Silva, 2006, p. 5)

With this oral history in mind, lines from other mele in the Maunakea collection for Queen Emma begin to jump off the page, adding new, layered meaning to "A Maunakea 'o Kalani"'s "'ike maka iā Waiau." For example, in "E Ho'i ka Nani i Mānā," the first of the eight mele in geographical sequence commemorating Queen Emma's trip to the summit of Maunakea, the haku mele asks, "E aha ana lā 'Emalani / I ka wai kapu a Lilinoe?" (What is Emma doing / At the sacred waters of Lilinoe?), harkening back to the "pū'iwa" or surprise and amazement of her travel companions, as described by Phillips in her oral account, when they witnessed their queen climb onto the back of Waiaulima and swim across Waiau. The mele then answers, "E nanea, e walea a'e ana / I ka hone mai a ka palila." (She is relaxing and enjoying / The sweet voices of the palila birds.) In "E Aha 'ia ana Maunakea," the second to the last mele in sequence, the imagery of water and birds is repeated in the line, "Ka hā'ale a ka wai hu'i a ka

manu" (The rippling of the cool water of the birds.),[84] perhaps in literal reference to the rippling of the surface of the water as Emma and Waiaulima immersed themselves in Waiau and swam across the lake. It may also contain a more figurative, veiled political reference to the queen herself; similar to how rippling water attracts birds,[85] so did Queen Emma attract the love and loyalty of others, like her travel companions on this particular journey as well as the hundreds of Emmaites (the name of Emma's political supporters) back home eagerly awaiting her return and rise to political prominence once again.

As shared earlier, the many purposes of Queen Emma's trip to Maunakea were to revitalize her body, mind, and spirit; strengthen her relationship with her ancestors and their teachings; validate her seniority of rank and ancestral lineage; and, furthermore, reaffirm her kuleana to rule the nation of Hawai'i. When lines from her mele converge with memories remembered in family mo'olelo, we learn that the only way for Emma to achieve these goals of revitalization, reconnection, and empowerment was to travel to and literally immerse herself in the sacred, regenerative waters of her ancestors. It was not enough to just see Waiau and appreciate it from afar. If she was going to reconnect with kūpuna and gain the 'ike (knowledge, skills, teachings) needed to return to her people and make pono decisions for the future of the nation, she needed to *'ike maka iā Waiau*.

This interpretation has always been one of my central understandings of the mele, "A Maunakea 'o Kalani," ever since I first learned it in 2006 when preparing for the Merrie Monarch Hula Festival and reading the research of my kumu, Kīhei de Silva, for his fact sheet that accompanied our hula presentation. From that point on, the concept and practice of *'ike maka* for me would forever be tied to this mele, Queen Emma, and Maunakea. With this background in mind, I turn now to my data from the 2012 UHIP-IGOV exchange. One of the primary themes that I was noticing through my initial analysis was the importance that participants put on the components of the curriculum and pedagogy that engaged them in cultural

[84] There are many versions of this mele with slightly different iterations of this line. The one I show here is from the Hawaiian Ethnological Notes, Vol. 3, p. 254 (HEN 3:254) in the Bishop Museum Archives.

[85] Pukui & Elbert (1986) share in their definition of "hā'ale," "Hā'ale i ka wai a ka manu, rippling in the water of birds [an attractive person likened to rippling waters that attracts birds]" (p. 44).

and spiritual practices on the land and water and immersed them in the everyday struggles and successes of real-life communities in restoring ʻāina and kuleana. I could not help but view this recurring theme through the lens of *ʻike maka praxis* as modeled by Queen Emma at Waiau and later documented in mele by her supporters.

ʻIke Maka Praxis – An Embodied Knowing

Many who speak or write about Place-Based Education use words like "experiential, hands-on, and real-life" to describe the types of activities that students should be engaged in as part of the curriculum. However, these terms seemed to fall short when trying to describe the kinds of experiences that I observed and participated in during the 2012 UHIP-IGOV exchange and that my fellow participants reflected upon in their post-questionnaires as well as in-person during the program activities themselves. If building kanaka-ʻāina relationships is at the heart of ʻāina education, as evidenced by the UHIP-IGOV exchange, I argue that the common phrases of Place-Based Education do not go far enough in describing what this looks like or requires. By drawing from the language, concepts, and lessons of "A Maunakea ʻo Kalani," I instead refer to these types of experiences as *ʻike maka praxis*, where kanaka and ʻāina come to truly see, know, and understand each other through experiences where context and intention are the focus, and gaining knowledge and strengthening relationships is the result. In other words, students learn about and engage in a variety of practices (intellectual, cultural, spiritual, land- and water-based) in the contexts and with the purposes originally intended so that they see these practices as relevant to our contemporary time, crucial to the learning and application of theory, and essential for transformation and growth both during and after the program, for themselves, their communities, and their homelands. Moreover, through the *praxis of ʻike maka*, kanaka and ʻāina develop and strengthen their relationship, through which ʻike is transmitted and practiced, thus increasing the likelihood that this ʻike will be applied in the future.

Some of the most memorable and impactful examples of *ʻike maka praxis* during the 2012 UHIP-IGOV exchange were the many ceremonies that we had the opportunity to engage in on the land and water with the caretakers and guardians of Kahoʻolawe, from our PKO Kua to the akua and kūpuna who still reside there in their various forms. Here are a couple responses from two different IGOV participants that speak to this point when they were asked on their

post-questionnaire to reflect on their most valuable or memorable experience during the 2012 exchange:

> Ceremony is a transformative experience, which teaches the spirit of the movement in ways that words cannot convey.[86]

> The whole Kahoʻolawe experience was life-changing and maybe for me the experience of being a part of land-based ceremonial practices stands out the most. This impacted me in a very emotional way (difficult to describe in words) and what I have learned is that I can bring this new awareness to loving the land where I live.

One of these ceremonies, which I recounted in the opening of this chapter, occurred on our very first morning on Kahoʻolawe when we chanted up the sun with the words of "E Ala ē." This mele was originally written by Kumu Hula Pualani Kanakaʻole Kanahele in 1992 to be used on Kahoʻolawe to wake the sun during a ceremony that she, her brother Parley, her husband Edward, and her fellow kumu hula Hōkūlani Padilla planned for the return of the island to Hawaiʻi after decades of U.S. Naval occupation and abuse. According to Aunty Pua (personal communication via email, April 7, 2014):

> everyone attending the ceremony had to learn to chant. We had to be united, mentally, physically and spiritually then send the wishes, and task up to the ether, north, south, east and west. The ceremony, the chants was a hei [net, snare] to attract the elementals or our gods/goddess, whomever was within the reach of hearing the words of their pulapula [offspring, descendants].

The original ceremony (entitled "E Kahoʻolawe, E Hoʻomau ana hou i ka Mauli Ola") included State politicians, cultural leaders from across Hawaiʻi, and members of the Protect Kahoʻolawe ʻOhana. Aunty Pua wanted all to participate in the first chant of the ceremony, so she wrote "E Ala ē" as a simple oli with rhythmic clapping that anyone could learn and do well. It was about bringing people together for the shared, ritual experience of waking up the sun (K. Nuʻuhiwa, personal communication via email April 5, 2014). Even though Aunty Pua was deliberate in her leaving out of "deity nomenclature" from the chant, she was equally deliberate in her use of words that honored elemental forces, thus making sure our akua were indeed very present. Therefore, whenever "E Ala ē" is chanted in context with pure intention, Kanaloa, Kāne, Kū, Hina, Pele, Hiʻiaka, Laka, and Lono are called upon to bear witness to and validate the spiritual and cultural work about to take place.

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[86] "The movement" that this student references here is likely the movement by ʻŌiwi to restore kuleana to land and community, which was the focus of the 2012 exchange.

Understanding this history of "E Ala ē" helps to explain why we had such an amazing experience on the puʻu that morning in 2012. All of us on Kahoʻolawe in that moment became a part of this moʻolelo of "E Ala ē" by stepping into a similar context with the same overall purpose as those who first created and practiced this ceremony on the island exactly twenty years ago: we were a diverse group of people with varied backgrounds who were able to come together by combining our hands, voices, and intentions in ceremony in order to awaken the sun but, more broadly, to connect with the akua and kūpuna of Kahoʻolawe so that they would be present to guide and affirm our work throughout our time on island. And what better confirmation of our achievement of this purpose than the forming of the ala kīpapa in the sky on the day that we would be working to restore the alaloa? This experience from the 2012 UHIP-IGOV exchange is the perfect example of how participants in ʻāina education programs can engage with the spiritual dimension of our places (which I speak about in Chapter 2 as being absent from the Place-Based literature) as a way of developing and nurturing kanaka-ʻāina relationships. Being present on Kahoʻolawe with the cultural practitioners who hold the kuleana to care for this place provided us with the opportunity to learn how to communicate with the ʻāina and all who reside there through spiritual practice and then recognize their responses through changes in the environment as confirmation that we were on the right path to gaining the ʻike needed to accomplish not only the kuleana of the day but also the varied kuleana we all carry back home.

Similar to the journey of Queen Emma to Maunakea to *ʻike maka iā Waiau*, we too had an *ʻike maka* experience on the puʻu that morning where we were able to *ʻike maka iā Kahoʻolawe*, to see Kahoʻolawe up close with our own eyes, experience the island firsthand, and truly understand in our naʻau (our gut) what we had been reading about in class in the weeks prior. This learning continued to expand when we participated in the physical work of the day. Like one of the UHIP students shared on their post-questionnaire regarding lessons learned during the exchange, "Ceremony focuses our work. Physical work sharpens the mind." With shovels and saws, gloves and rakes, we turned our hands down to the land and got to work restoring the alaloa. By the end of the day, our hands were tired and blistered, our faces were flushed and sweaty, and our skin was dusted red with the ʻāina of Kahoʻolawe. However, engaging in both spiritual and physical work on the land that day was truly enriching, because we not only got to see, know, and understand Kahoʻolawe up close, but simultaneously the ʻāina of Kahoʻolawe got to see, know, and understand us as well. This story from our time on

Kahoʻolawe taught me as an educator that *ʻike maka praxis* needs to be reciprocal because kanaka-ʻāina relationships are also reciprocal. Like one of the groups of students expressed in their final comparative research presentation at the end of the exchange, "Ma ka hana ka ʻike" (UHIP-IGOV participants, personal communication, March 28, 2012): in working we learn and in working those around us (including the land) learn about us. It is an "embodied knowing" (UHIP-IGOV participants, personal communication, March 28, 2012) that is necessary for future application of knowledge and transformation of people, places, and practices.

These kinds of *ʻike maka* experiences during the 2012 exchange both on Kahoʻolawe and Molokaʻi also allowed abstract concepts learned in the classroom to be practiced, applied, and reinforced outside the classroom, providing the context and purpose needed in order to increase the probability that participants would apply these concepts and perpetuate these practices long after the program was over. Here are examples of how some participants explained this idea on their post-questionnaires when responding to open-ended questions about the most valuable experience of the exchange and their overall satisfaction with the program:

> Kahoʻolawe, of course, was the most valuable, but specifically the engagement and application of academic/intellectual theories and concepts in real life situations. This proved to me that programs such as these that front and privilege these kinds of experiences are not to the detriment of academic practice but instead related and supportive of academic growth.
>
> The Molokai experience was excellent. It was practical and real! Gives meaning/substance to my academic thoughts and also an opportunity to contrast my experiences back home.
>
> For once, nerdy grad students had to be a part of what they are researching & advocating for. It also inspired many of us to be on the land & speak our languages. A crucial factor is to walk the talk.

During the final group presentations, after we had all returned to Oʻahu from our trips to Kahoʻolawe and Molokaʻi, students expressed similar sentiments about how engaging with community in cultural, spiritual, and physical practices on the land and water not only supported their intellectual and academic learning but also transformed how they think. They used phrases like, "practices and practical implementation taught me to stop thinking and just feel"; "learning theory through action…changes how we think, changes our consciousness"; "we cannot continue to do things in insolation from places and people"; and "transformation is an intellectual and embodied feeling" (UHIP-IGOV participants, personal communications, March 26 & 28, 2012).

In my analysis of this qualitative data through a method of kupuna lensing shaped by the mele "A Maunakea ʻo Kalani," I found that all of these students were describing *ʻike maka*

praxis and its benefits when applied in ʻāina education programs. But, like most transformative, life-change experiences, they can be difficult and uncomfortable at times. I also learned through my data analysis as well as my own experience on the 2012 exchange that being pushed out of our comfort zones as students, teachers, academics, and scholars is another important characteristic of *ʻike maka praxis* because sometimes that is the only way to truly learn and grow. One IGOV student described it this way in their[87] response to an open-ended question on the post-questionnaire about overall program satisfaction:

> This land-based experiential learning is unique. It challenges students to venture beyond the comforts of the academic norms and into real and concrete Indigenous daily acts of decolonization & resurgence. Excellent Exchange!

Another student touched on this idea in their final, creative group presentation when asked to share what moʻolelo they were going to bring home and tell their community about their trip to Kahoʻolawe. They said that they would tell them about "being pushed to our limit, even when we didn't think we could do it … how we were anxious but surprised ourselves and were rewarded and acknowledged by our kūpuna" (UHIP participant, personal communication, March 26, 2012). This comment resonated with what I observed and experienced on Kahoʻolawe from the moment we jumped off the boat and swam into shore. As is normal protocol for landing at Hakioawa, before anyone actually steps on land the entire group must stay in the shore-break either treading water or balancing on the rocky ocean floor in order to create a line so that the gear can be passed from person to person until it is all deposited on shore. The waves were rolling in that morning so awareness and balance were key, however, for many of our IGOV classmates, this was not an environment that they were used to. For some, coming to Hawaiʻi was the first time that they had even seen the open ocean, let alone jumped into it. I could see the apprehension in their eyes and faces when they would emerge from the water after diving under a wave and hear it in their voices when they would yell out, "Nalu!" to warn everyone of a coming wave. It was new, it was scary, it was hard, but we all did it . . . we had no choice. There were still some bloody shins, bruised knees, and shaken spirits after this rocky entrance to Kahoʻolawe, so our Kua performed an impromptu pīkai or cleansing ceremony right there on the beach after we all made it to shore to make sure any anxious, negative feelings we might be

[87] In order to protect the anonymity of the UHIP-IGOV participants who also participated in my case study while also recognizing multiple genders beyond male and female, I use "they" as a gender-neutral singular pronoun when referencing specific quotes from participants.

carrying would be released and not continue to weigh us down, distract us, or at worst lead us into harm's way while on island. As we all stood in a straight line being sprinkled by wai, paʻakai, and ʻolena (water, salt, and turmeric) facing the rough waters that had just humbled us all, koholā or humpback whales began to jump out of the water in a fantastic display. We all stood there in awed silence.

Upon returning to Oʻahu, several students shared in their final group presentations some of the lessons they learned from these kinds of unique experiences that involved both hardship and reward, including, "Physical suffering and struggle is required to have a spiritual/meaningful experience"; and "Kahoolawe makes you surrender—we needed to be in place of suffering so that we could receive the gifts and reawaken our consciousness" (UHIP-IGOV participants, personal communication, March 26, 2012). One student even shared their interpretation of the whale-jumping experience itself: "Koholā dive to the deepest depths then rise again and jump out of their home to a higher consciousness" (UHIP participant, personal communication, March 26, 2012). In my own reflection and interpretation, I wondered, if it were not for the suffering that we experienced during the landing, would there have been a need for the pīkai ceremony? And if there was no pīkai, would the koholā (i.e., our kūpuna) have gifted us with their presence and the ʻike they carried with them from the depths of Kanaloa? I am confident that all of us who were there to experience and understand firsthand the rough, watery pathway to the island and then the awe-inspiring sight of the koholā jumping would agree that the answer to these questions would be, "No." We needed to *ʻike maka* in order to understand that full engagement in a relationship with the ʻāina sometimes involves discomfort and even suffering, but it is important to surrender to the experience and to those who have been charged to care for us (people and place) during that experience, because there are rich learning and powerful transformations in store for us right around the corner.

Discomfort and suffering are not only physical, like our arrival to Kahoʻolawe or our early wakeup call the next morning to participate in ceremony and then work in the hot sun for the rest of the day; it can also be intellectual and emotional. For example, prior to traveling to Kahoʻolawe, we all read about the history of the island, learned the words to chants, and reviewed the protocol that we would practice on island. But, before traveling to Kahoʻolawe, there was a lot of concern and anxiety among the group. It was later revealed that it stemmed from a lack of context. It was not that the classroom time was a waste or unnecessary, but it

could not stand-alone. In one of the final group presentations, a UHIP student shared that we needed to feel the rocking of the boat, the shock of cold saltwater on our skin, the sharp, jagged trail under our tender feet; we needed to hear the crashing of the waves and the chanting of our guides welcoming us to shore; we needed to see the split valley of Hakioawa, the jumping of the koholā, the wounded yet healing landscape of the island; and we needed to chant the words, hike the trail, and work the land (UHIP participant, personal communication, March 26, 2012) in order to fully *ʻike maka iā Kahoʻolawe*. Putting voice to a chant in the exact place and for the exact reason it was composed; cultivating the land using methods developed for that particular kind of environment, alongside people with an intimate knowledge of the area; listening and retelling stories about people and places on the very sites where the events in those stories occurred; and walking in the footsteps, literally and figuratively, of those who first cleared and walked these same trails are examples of the kinds of *ʻike maka praxis* that students should be exposed to in an ʻāina education program. This foregrounds the building of kanaka-ʻāina relationships as a way to achieve outcomes related to identity reclamation, decolonization, resurgence, and community regeneration. When this happens, kuleana are recognized and validated and pathways to fulfilling these kuleana are revealed.

Kēlā wai kamahaʻo
I ka ***piko*** *o ke kuahiwi*

These two lines make up the second verse of "A Maunakea ʻo Kalani." Similar to Verse 1, there is a specific word embedded within these lines of poetry that, like *ʻike maka*, contributed to the shaping of my epistemologically grounded analytical lens, which I used to view and make sense of the qualitative data that I had collected during the 2012 UHIP-IGOV exchange. That word is "piko." As Kānaka Hawaiʻi, we understand that our piko are what connect us to our ancestors, our parents, and the generations to come. Physical locations on our bodies remind us of these connections, like the top of the head, the umbilical cord, and the genitals. The natural environment also has its piko, like the intersection of the stem and leaf of a kalo plant and the coming together of ridges at the summit of a mountain. Finally, those places and spaces, like hālau hula and other educational programs, are also piko where the traditions of our kūpuna and the teachings of our mākua (parents) combine in order to inform and then inspire our visions for potential futures. Something that ties all of these different forms of piko together are their

primary function to feed and provide sustenance (physically, spiritually, culturally, and intellectually) to those connected to them in order to ensure that they will live thriving, balanced lives.

In this second verse of "A Maunakea ʻo Kalani," we learn more about one such piko, which encompasses all of these many meanings, where Queen Emma had her transformative, *ʻike maka* experience that I described earlier. Waiau, "kēlā wai kamahaʻo / i ka piko o ke kuahiwi" (that wondrous water / at the summit of the mountain),[88] is a natural mountain lake nestled amongst three prominent peaks on Maunakea: Puʻu Lilinoe, Puʻu Poliʻahu, and Kūkahauʻula. It is literally placed at the physical piko or summit of Maunakea, but we understand from other traditional mele from our kūpuna that Waiau also represents the genealogical piko or "wondrous, liquid point of union from which all kānaka descend" (de Silva, 2006, p. 3). For example, in the mele koʻihonua or hereditary chant for the birth of Kauikeaouli (Kamehameha III) entitled "Hānau a hua ka lani" (also known as "He kānaenae no ka hānau ʻana o Kauikeaouli"*)* (Poepoe, *Ka Nai Aupuni*, 1906, February 9-10 & 12-13, p. 1), the composer connects his beloved aliʻi genealogically to Maunakea or Mauna a Wākea, as well as to all the natural elements in our environment: sky, earth, night, islands, clouds, daylight, sun, and ocean. In the sixth stanza of this mele, Maunakea is born to Papa and Wākea. The mountain is their "makahiapo kapu" or sacred, first born child who becomes the elder sibling to their other, more well-known children: Hoʻohōkūlani, a daughter; Hāloanakalaukapalili, the first kalo plant; and Hāloa, the first human aliʻi nui of Hawaiʻi. Through this genealogical chant, we learn that we as Kānaka Hawaiʻi are not only the younger siblings of Hāloa but also of Maunakea. Moreover, through the mele "A Maunakea ʻo Kalani" we understand that Waiau is the piko of Maunakea, the site that not only connects us genealogically to the mauna but also to our supreme ancestors of Papa and Wākea and all their offspring who make up our Hawaiian world. Queen Emma understood Waiau's significance and knew that in order for her to achieve ancestral validation, spiritual rejuvenation, and political rebirth, she needed to *ʻike maka*, experience firsthand, the

[88] Translation from the Mary Kawena Pukui Collection as shared with my kumu by Patience Namaka Bacon. The HI.M.71:29 and HEN 3:248 versions of the mele translate these two lines as, "That amazing body of water / At the very peak of the mountain." This is the same translation available in Nogelmeier's *He Lei no ʻEmalani* (2001).

sacred piko of Maunakea where sky and land, father and mother, ancestor and descendent, past, present, and future meet.

This genealogical reference to Waiau as the piko of both the mauna and the Hawaiian people is repeated throughout Emma's other mele pi'i mauna for her pilgrimage to Maunakea in 1881. For example, in "Hau Kakahiaka Nui 'o Kalani," second of eight mele in geographical sequence according to de Silva (2006), the queen desires to "'Ike maka iā Waiau / Kau pono i ka piko o Wākea / I ka hena o nā kuahiwi" (See Waiau firsthand / Placed at the navel of Wākea / In the hollow of the mountains). Pairing the words "piko" (navel) and "hena" (mons pubis) in this mele deliberately gives reproductive features to Waiau and Maunakea, leaving no doubt about the familial and regenerative connection between these places and us as Kānaka Hawai'i. In her third mele, "Kūwahine Hā Kou Inoa," Waiau is referred to as, "Ka piko lālāwai o nā mana'o" (the prosperous center of thought) and "Ka wai māpuna o ke kuahiwi / I hū nō a piha i luna o Poli'ahu" (The upwelling waters of the mountain / That rise up and fill the heights of Poli'ahu). This mele adds images of fertility, abundance, and resurgence to the descriptions of Waiau, thus adding layers of meaning to the ways that this piko impacted Emma while she was there and how her experience at the piko would surely continue to impact the larger lāhui Hawai'i when she returned to apply the 'ike gained at *ka piko o ke kuahiwi* in her work for the pono of her people. With this larger context and understanding in mind, de Silva (2006) asserts that the two simple lines that make up the second verse of "A Maunakea 'o Kalani" *(*"Kēlā wai kamaha'o / I ka piko o ke kuahiwi") mean

> considerably more than "remarkable body of water at the peak of the mountain." The phrase resonates, instead, with sacred, regenerative significance. Piko is not just "peak"; it is "umbilicus, navel, genital, center." Kamaha'o is not just "remarkable"; it is "wondrous, inexplicable, transforming." When Emma immersed herself in Waiau, she entered the piko wai kamaha'o of her ancestor-gods…She was reconnected; she was nourished; she was reborn. Pēlā nō i ho'okamaha'o ai kēlā wai iā ia. Thus, did the water transform her. (pp. 2-3)

The concept of *piko*, or fruitful, transformative convergence, is a theme that intersects with Queen Emma's trip to Waiau from a multitude of directions. The trip itself involved her ascent to and immersion in the piko of Maunakea where learning and rebirth occurred. Our joint reading of the many mele written for her pilgrimage, as well as the merging of this waihona mele (mele collection) with the mo'olelo or oral histories of her journey, yield rich understandings about core concepts from our Hawaiian epistemology that were deliberately used in these living narratives to describe the trip and its significance. Finally, the history of the mele and hula for "A

Maunakea ‘o Kalani” is also a story of coming together. As I shared earlier, the ea and hula for the mele had become separated over the generations, with Patience Namaka Bacon remembering the hula and Ka‘upena Wong remembering the ea. It was not until my kumu asked to review “A Maunakea ‘o Kalani” before our 2006 Merrie Monarch presentation that hula and ea were finally reunited, a convergence of movement and voice that breathed new life into the mele as well as all of us, her students who were fortunate enough to learn them in their fullness.

Similar to *‘ike maka*, I too look to “A Maunakea ‘o Kalani” as the main source of my understanding of *piko*. It is my history and experience with this mele and hula over the years combined with the research of the mele by both my kumu and myself that have taught me that *piko* are those sacred and significant sites of convergence, connection, and intersection that have the potential to feed us physically, spiritually, culturally, and intellectually if they are remembered and engaged with. The sustenance that they provide in the form of knowledge, teachings, skills, and relationships can lead to transformations of people, places, and practices both in the moment and when this ‘ike is later applied in new contexts for the purposes of resurgence and survivance. Therefore, *piko* are not the final destination but instead important points of inspiration and regeneration that we continue to encounter along our paths to recognizing and fulfilling our kuleana.

My relationship with “A Maunakea ‘o Kalani” has kept this understanding of *piko* in the forefront of my consciousness and thus allowed me to rely on its words and lessons to make sense of contemporary expressions of *piko* in different areas of my life, including my case study of the 2012 UHIP-IGOV exchange. I could not help but look through my “A Maunakea ‘o Kalani” lens when analyzing and interpreting data pulled from my participant observations and questionnaires about different sites of convergence that were visited as well as created during the program and the transformative results of these intersections on participants’ intellectual, cultural, and personal growth. In turn, these experiences have expanded my understanding of *piko*, particularly the practice of traveling to, immersing in, and creating *piko*, or *piko praxis*, within the context of an Indigenous ‘āina education program. Just like Queen Emma traveled to and immersed herself in Waiau, the *piko* of Maunakea, so did students, teachers, and community members travel to and immerse themselves in various *piko*, old and new, during the 2012 exchange, including the educational *piko* that is the program itself. The 2012 UHIP-IGOV

exchange brought together different kānaka and ʻāina who engaged in different practices that left immediate and long-lasting impressions on us all.

Piko Praxis – Engaging and Creating Sites of Transformative Convergence

One of the best examples from the 2012 UHIP-IGOV exchange that illustrates *piko* in all of its multiple forms was our first full day on Kahoʻolawe that began with the "E Ala ē" ceremony and ended with our work on the alaloa. As mentioned earlier, from the time it was composed in the early 1990s until the morning our group put voice to its words, "E Ala ē" was always meant to be a mele that anyone could learn and do well for the purposes of calling forth the sun to rise and our akua and ʻaumākua to be present. However, none of us in our group knew this history of "E Ala ē" when we made our way to the top of the puʻu in Hakioawa that early morning and animated its words with our voices and hands. It was only after this aforementioned experience that our Kua explained its intimate relationship to Kahoʻolawe and that I later reached out to Kumu Hula Pualani Kanakaʻole Kanahele and one of her students, Kanaka Hawaiʻi scholar and cultural practitioner Kalei Nuʻuhiwa, to learn the full moʻolelo of its original composition and intention. But, even without consciously knowing this background at the time of our ceremony, we were guided by the Kua of PKO into the exact context and purpose that the original haku mele intended, which yielded powerful results. One of the UHIP students explained it this way in their final group presentation (personal communication, March 28, 2012):

> We all tapped into a collective consciousness that muted the individual for just a moment and grounded us in the present place and space of the experience no matter if we were from Hawaiʻi or Turtle Island. By reciting the words of this mele, which were not necessarily our own, with sincerity, we each became a part of the whole...i hoʻokahi ka manaʻo.[89]

In other words, it was the convergence of our diverse group of people—ʻŌiwi from Hawaiʻi and abroad, Natives and settlers, kamaʻāina (our Kua of PKO) and malihini (faculty and students from UHIP, IGOV, and a high school on Oʻahu)—around a singular goal and aided by the elements of ceremony (land, water, mele, movement, and early morning) that created a *piko* where ʻāina, akua, ʻaumākua, and kānaka came together to produce a miraculous display for all

[89] This Hawaiian phrase translates to, "to be one in thought and intention."

of us to *ʻike maka* in the form of the rising of the sun and the formation of an ala kīpapa of clouds in the sky.

The concept and practice of *piko* continued to arise that day when we moved from the spiritual work of the "E Ala ē" ceremony in the morning to the physical work of clearing and restoring the alaloa in the afternoon. The intersection of these different land-based practices on Kahoʻolawe—ceremonial and physical—followed by the intellectual exercises of reflecting on these experiences in our final papers and group presentations upon returning to Oʻahu was a convergence of practices, which was essential to the kind of "embodied knowing" that several students pointed to as a unique characteristic of the UHIP-IGOV exchange. Transitioning from one kind of land-based practice to another within one day of work, as well as transitioning from the academy to the community and back within one educational program, instilled in the UHIP-IGOV participants that in order to fully commit to decolonization, revitalization, and resurgence of Indigenous knowledges and communities, we must "maintain resistance on multiple fronts, legal, physical, spiritual, etc." (IGOV participant, open-ended response, 2012 post-questionnaire). As another IGOV participant explained in their final group presentation, while on the island of Kahoʻolawe "we weren't using language, we were practicing" (IGOV participant, personal communication, March 26, 2012). But, once we returned to the classroom, we were asked to reflect on and translate our experiences into words. Each of these activities were valuable, but it was the combination of them all that made them transformative.

After years of offering the exchange, the UHIP-IGOV professors learned the importance of engaging students in a variety of activities on the land and in the classroom. Moreover, they learned to deliberately bring students together with leaders in the academy and the community who could model through their own stories and actions that the sharp lines we sometimes draw between the cultural, spiritual, and intellectual as well as the value judgments we place on those who engage in these activities need to be blurred. In reality, scholars are also activists, community leaders are also intellectuals, and academics are also cultural practitioners. Resistance is both standing between bulldozers and sacred sites as well as publishing articles and composing songs. Resurgence is speaking our Native language while delivering a speech to a conference audience as well as while planting kalo with our family when no one else is listening. Teaching young leaders to have this kind of fluidity of movement between contexts is one of the outcomes of the exchange as explained to me by the professors; therefore, offering students

opportunities to immerse themselves in these convergences of practice alongside people who create and engage in these kinds of *piko* every day is crucial to achieving this goal. One IGOV student on their post-questionnaire even pointed out that the professors themselves helped to model this *piko praxis*:

> It had been a humbling and inspiring thing to work alongside Kanaka Maoli scholars who are firmly rooted in their language and culture while pursuing research interests that contribute to the long history of Kanaka Maoli research in a meaningful and valuable way.

Ultimately, when ʻŌiwi scholars and our allies learn to move between spaces, our efforts build upon each other, thus creating stronger points of connection (i.e., *piko*) from which we can draw strength and strategies when traveling the long, precarious paths to fulfilling individual kuleana and realizing collective visions for the future.

The first day on Kahoʻolawe—from the creation of ala kīpapa to its intersection with the alaloa—is just one example of the kinds of opportunities that were offered to participants during the 2012 UHIP-IGOV exchange to create and become immersed in *piko* or convergences of people and of practices, which produced powerful results. An essential component of these experiences, as evidenced by the "E Ala ē" story, was the inclusion of the ʻāina as an active participant in both the creation of these *piko* and the transformations they generated. The merging of our diverse group during the "E Ala ē" ceremony, for example, did not just *take place* on the puʻu overlooking Hakioawa and the ʻAlalākeiki channel; our collective voicing of the mele helped us to call forth the elemental deities of the land, water, and sky to engage with us in this ceremony. They then validated our fulfillment of the purpose of the ceremony by making their presence known through changes in the environment (i.e., the rising of the sun and the formation of the ala kīpapa in the sky). The islands, ocean, sun, and clouds transformed right before our eyes, thus triggering transformations in all of us, including how we think about the role that ʻāina plays in Indigenous resurgence and survivance efforts, including educational programs. I found evidence of this change in consciousness about ʻāina in participants' responses to a question on their post-questionnaires asking them to share a lesson they learned during the exchange that they plan to apply back home in their own work. One IGOV student commented that they "learned that being on the land is vital for Indigenous Resurgence." A UHIP student replied, "Aloha Aina. It's not enough to work on the land, must recognize land itself as our living kupuna."

Students shared similar learning about the active role of our ʻāina in the UHIP-IGOV exchange in their final group presentations. One UHIP student who also traveled to Kahoʻolawe reflected on how the ʻāina itself actually decided for us how we were to approach the island and then behave once we came ashore (UHIP participant, personal communication, March 26, 2012). They explained how the ocean conditions required us to leave Maui before dawn so that we could cross the channel safely, and how the rocky shoreline of Hakioawa required us to jump into the ocean and swim to the island, instead of comfortably taking a boat all the way in. Like many of the ʻŌiwi scholars that I quoted in Chapter 2 of this dissertation, these examples above describe our land (and water) as alive with sense abilities (Oliveira, 2014), a personhood (Cajete, 2000), and a consciousness of their own. Not only can our places (and all the natural elements that make up our places) perceive, hear, and respond to us, like we saw during the "E Ala ē" ceremony, but they can also make decisions about how we engage with them. Arriving in the dark, feeling the shock of the cold water on our skin, and navigating our way through the surf and stones all informed how we approached Kahoʻolawe, preparing us physically and mentally for what was in store for us on island. Entering that space gave us the awareness and alertness we needed in order to be able to witness, perceive, practice, and learn (i.e., *ʻike maka*) while on island. I am convinced by my firsthand participation and my analysis of the data I collected from other participants that our *ʻike maka* experiences and the impact of those experiences would have been quite different had our arrival been smooth, simple, and easy. These are not words one would use to describe Kahoʻolawe and its history, and the ʻāina made sure we understood that from the moment we crossed ʻAlalākeiki and took that first leap into the ocean.

Several students added to this learning about ʻāina when they spoke about how the land forced us to humble ourselves and reminded us that we "cannot be in charge all the time" (IGOV participant, personal communication, March 26, 2012). One went as far as to say that we "can only truly be Hawaiian when we surrender to a place; we need this before we can have Indigenous resurgence because that is how you know who you truly are" (UHIP participant, personal communication, March 26, 2012). By showing "humility to the land and putting ourselves low, people respect you" (IGOV participant, personal communication, March 26, 2012) and miraculous learning and transformations are possible. The interactions (and, at times, collisions) we had with Kahoʻolawe during the 2012 UHIP-IGOV exchange (i.e., *piko*) allowed us to see and understand firsthand (i.e., *ʻike maka*) that the ʻāina is not static but alive, dynamic,

and capable of entering into relationships with kānaka, relationships that need to be recognized and respected in all programs and curricula that call themselves "'āina education."

These insightful realizations by participants in the 2012 UHIP-IGOV exchange contrast greatly with Place-Based Educational theory that often speaks of our places as merely settings for learning to occur or a means to an academic end. Instead, participants in the UHIP-IGOV exchange described in their comments above kanaka-ʻāina relationships that were reciprocal and generative, relationships that were clearly situated at the center of the curriculum and pedagogy of the UHIP-IGOV exchange. By honoring and nurturing the genealogical and spiritual dimensions of the ʻāina through ceremonial and cultural interventions like we did on Kahoʻolawe during the 2012 exchange, we shape our places and yield real responses from our places, which, in turn, define and shape us. Furthermore, when we respect our ʻāina as an active participant in the learning, we prepare ourselves to engage safely and productively with the ʻāina while also avoiding potential pitfalls of applications of Place-Based Educational theory in which the land (and, consequentially, the community) is used only to help students achieve academic success. In contrast, an educational approach in which kanaka-ʻāina relationships in all their intricacies are recognized and facilitated helps to redefine "quality education" on Indigenous lands as the achievement of outcomes based on benefits to both kānaka and ʻāina. We definitely experienced this during the 2012 exchange, as evidenced by the stories and reflections shared above.

I continually observed and experienced these kinds of *piko*, or coming together of kānaka and ʻāina, in a multitude of contexts on Kahoʻolawe, from the ceremonial to the everyday, the physical to the intellectual. Similarly, my UHIP-IGOV classmates also experienced powerful convergences of people, places, and practices on Molokaʻi. For example, an IGOV student shared in response to a question on their post-questionnaire about goal attainment:

> I was able to test my academic knowledge by physically participating in land-based activities but more so by engaging with individuals such as Hanohano, Uncle Walter, the high school kumus and students in discussions either around a table of great food, hunting trip, fish farm working, or weeding taro plots.

When analyzing this response, it is clear that the physical and cultural activities of hunting, cleaning a fishpond, and weeding a loʻi kalo alone were not what tested their academic knowledge. It was the act of engaging in these land- and water-based practices alongside a diverse group of kumu and haumāna, mākua and kūpuna, many of whom were from Molokaʻi, that gave the ʻike purpose and value. In other words, ʻāina ***and*** kānaka coming together in a

variety of practices was necessary for abstract knowledge and theory to be understood and applied. A different student from UHIP who traveled to Kahoʻolawe shared a similar sentiment in their response to a question on the post-questionnaire about the most valuable or memorable experience from the exchange:

> Going to Kanaloa with all who went—our ʻohana from IGOV, our kaikaina from KS, our hoa from PKO—made it an extremely valuable, transformative and deep experience.

These two students' comments touch on a point that I heard repeatedly from participants in the 2012 exchange. That is, that the people of Hawaiʻi were what made the experience as a whole so meaningful. In the words of my emerging mele framework, *ʻike maka praxis* by the UHIP-IGOV participants was only possible because of the guidance of the people of Kahoʻolawe and Molokaʻi. They know their ʻāina best. We needed them to teach us what to look for and pay attention to and then how to open our eyes and naʻau in order to truly perceive them and gain the ʻike they were offering. Just like Queen Emma needed William Seymour Lindsey to help her to travel to the *piko* of Maunakea and back, and Waiaulima to help her swim to the center of Waiau, so did all of us need the Kua of Kahoʻolawe and the kamaʻāina of Molokaʻi to help us *ʻike maka* their islands in all their fullness—abundance and scarcity, beauty and pain. Only then could ʻike be exchanged and consciousness be raised. A similar lesson is expressed by ʻŌiwi scholar Mehana Blaich Vaughan in her book, *Kaiāulu* (2018): "Indigenous and multigenerational residents can provide a rooted core to share history, model values, and teach specific caretaking practices" (p. 172). Vaughan offers this advice within the context of growing "communities of care" in which newcomers or hoa ʻāina are "both expected and mentored to contribute" to these communities through spending significant time sitting with, listening to, and working alongside kupa ʻāina or Native families who have learned to care for their homelands after living in those places over generations. On a much smaller scale and within a shorter timeframe, participants in the UHIP-IGOV exchange were also welcomed into two communities of care on Molokaʻi and Kahoʻolawe and then expected and mentored to contribute to those communities during the few days we were there.

Like I shared earlier in Chapter 2, the importance of kānaka in kanaka-ʻāina relationships is rooted in Hawaiian epistemology articulated by scholars like David Malo (mid 1840s) who explained that people are what turn land (moku) to ʻāina, that which feeds us. He and others teach us that kanaka-ʻāina relationships are reciprocal and generative in which kānaka give life to

the land, and in turn, the ʻāina feeds us and gives us life as well. This kind of pilina (relationship) was on full display during the 2012 exchange, and students articulated it in many ways in their final group presentations and post-questionnaires, including comments like, "i ʻāina nō ka ʻāina i ke kanaka[90]...the Kua made our experience on Kahoolawe" (UHIP participant, personal communication, March 28, 2012); "the land and people need and sustain and create each other" (IGOV participant, open-ended response, 2012 post-questionnaire); and we "restore a relationship to the land when we restore a relationship with each other" (UHIP participant, personal communication, March 28, 2012).

Again, this worldview is very different from how the Place-Based literature tends to speak about our ʻāina as "bounded areal setting[s] independent of human activity" (Nespor, 2008, p. 478). This perspective opens up the door for Place-Based applications that focus only on the students and teachers and what they can get from the places they access, leaving the people from those places as overlooked or invisible altogether like the story of Kaleo at Ulupō, as shared at the end of Chapter 2. However, in ʻāina education programs like the UHIP-IGOV exchange, the kānaka in kanaka-ʻāina relationships are not only the teachers and students in the program. People who have been raised by the ʻāina, carry the stories of ʻāina, and shoulder the kuleana to care for the ʻāina every day are essential to the *piko* or convergence of kānaka and ʻāina in ʻāina education programs. Furthermore, the *ʻike maka praxis* that happens at and because of these *piko* would not be possible without them, in part because they help those who are not from the ʻāina learn how to enter and participate safely, respectfully, and meaningfully in practices on and with the ʻāina. Several IGOV students commented on this particular point both in their final group presentations and post-questionnaires. One student in particular stands out.

This IGOV student was very hesitant to travel to Kahoʻolawe from the very first day of the exchange. They spoke up in our early class sessions and voiced their concerns loudly. It was their respect for our land, our people, our protocols, and our struggles for Kahoʻolawe that made them feel like it was inappropriate for them to travel to Kahoʻolawe, especially since many Hawaiians still have not had the opportunity to be on island. "Who was I to go?" they thought. Their position was certainly appreciated, but their Kanaka Hawaiʻi classmates as well as the Kua of PKO made it clear to them that the invitation had been extended. Our message was that we are

[90] This translates to: "The ʻāina is ʻāina because of the people."

your family now, and you need to trust that we would not take you to a place or put you in a situation that we did not feel you deserved or if we did not feel like we could guide you through it.

After returning to Oʻahu, they admitted in their final group presentation that they were "highly critical of going," but they just reminded themselves, "We are family, yo!" They held onto those words from the Kua and their Kanaka Hawaiʻi classmates, and they carried them through their time on island. In the end, they learned that you "need family to connect to land," and then humbly and gratefully said, "Kahoʻolawe is in you, and it's in me too because you gave it to me" (IGOV participant, personal communication, March 26, 2012). Other IGOV students shared similar stories of how their Kanaka Hawaiʻi classmates, teachers, and community hosts helped them to overcome their fears, hesitations, and concerns, and instead made them "feel at home in a place not [their] own" (IGOV participant, personal communication, March 26, 2012). One IGOV student expressed it this way in their post-questionnaire:

> Though difficult and intimidating, our small group work has been critical in my increased understanding of our indigenous confluences and divergences, and made me a bit more comfortable entering into shared spaces of discussion w/other indigenous people.

The discomfort that some experienced at times during the 2012 UHIP-IGOV exchange was a reminder of the challenges involved in creating and sustaining *piko* of diverse people and places. However, the 2012 exchange taught us that these challenges should not be barriers to coming together to support one another in our common, connected fights for land, language, culture, and self-determination, because like one UHIP student shared in their post-questionnaire:

> I like the convergence of culture and academics, peoples, and ʻāina with everything. I also appreciate the fluidity w/ which our project treated the accommodation of various backgrounds, methodologies, and goals. This is key, I think, to our indigeneity, shared & individual.

As this quote shows, different people with different backgrounds, perspectives, and traditions help to create the *piko* of the UHIP-IGOV exchange. It is the merging of a diverse group around a common theme who together work with a particular community and their homeland on various projects – requiring engagement in multiple practices – that makes the experiences of the exchange both challenging and rewarding. These circumstances at times push participants out of their comfort zones as each struggles to figure out their specific kuleana to all involved in the exchange (the theme, the land, the community, and each other) and how best to engage with

these different elements, given their kuleana. However, the people and practices that participants encounter during the exchange help them to navigate through these discomforts so that rich learning and relationship building can occur. When this convergence is successful, the professors explained, they see participants start to quote each other, cross-reference each other, turn to each other to solve problems from their own communities, and offer stories from their own lives in order to give hope, inspiration, and a sense that they are not alone (UHIP-IGOV professors, personal communication, March 19, 2012). The UHIP-IGOV exchange is, therefore, a microcosm (i.e., *piko*) of Indigenous solidarity and diplomacy building. As one of the explicit goals of the exchange, the UHIP-IGOV professors believed early on that if a group of diverse ʻŌiwi and settler allies can figure out how to come together and have intellectual debates as well as build walls, pull weeds, make fire, wash dishes, sing songs, and talk story for a couple of weeks, then those people can take lessons learned from these diverse experiences and apply them to their own spaces and communities, because these are the same kinds of activities that are involved in larger cross-Indigenous movements.

My case study has produced evidence of successful solidarity building during the 2012 exchange, as defined by the professors above, some of which I will share in the next section of this chapter, but for now, I offer one of the main lessons about how to build Indigenous solidarity that several students pointed to as something that they planned to apply in their own work after the exchange: "being on the land can bring people together" (UHIP participant, personal communication, March 28, 2012). In other words, we need to welcome each other onto each other's homelands as a part of Indigenous diplomacy. Some may wonder, as an IGOV student did, "How do I enact place-based consciousness in a land that is not mine?" (IGOV participant, personal communication, March 26, 2012). Their UHIP classmate responded, "Wherever we go, we carry that land-consciousness with us. We carry our Indigenous identity and our places with us and it manifests in how we interact with new places, peoples, communities" (UHIP-participant, personal communication, March 26, 2012). Simultaneously, when we "build relationships with other people from other places, we can take lessons of their love for their land home and awaken it back home" (UHIP participant, personal communication, March 28, 2012). It is a reciprocal exchange of aloha ʻāina facilitated by the ʻāina itself. This lesson learned by the UHIP-IGOV students clarifies for me that ʻāina education programs can include experiences outside of Hawaiʻi. As long as Kānaka Hawaiʻi are involved, we bring our ʻāina and ʻāina-based

consciousness with us onto these foreign lands, thus supporting our relationships to ʻāina even when we are miles away from home.... *Eia Hawaiʻi, he moku, he kanaka*.

One of the best examples of this lesson in action happened on our last full day on Kahoʻolawe. It involved the creation of a *piko* of kānaka and ʻāina through the practices of ceremony at the island's two physical *piko* or sacred summits of Moaʻulaiki and Moaʻulanui. But, before I share the story of our trip to these two *piko*, it is important to note that up until this point in my discussion of *piko*, I have focused primarily on data that address the creation of new *piko* through the coming together of diverse people, places, and practices at a particular moment in time. This understanding from my case study analysis is added to what I understand about *piko* from the mele, "A Maunakea ʻo Kalani": some *piko* are those well-known sites of connection and convergence where our people over the generations have been traveling to in order to gain inspiration and rejuvenation. I end this section on *piko* with the story of our final day on Kahoʻolawe, because it encompasses both forms of *piko praxis*—traveling to well-established locations on the land as well as creating new sites of convergence and intersection—through which powerful transformations can be sparked.

It was our last full day on Kahoʻolawe, and similar to how we began our first, we woke up before dawn to the sound of the pū and gathered together in a single file line to hike up the narrow, winding trail to the top of the island. One of the purposes of this trip was for the Kua to introduce us to other parts of Kahoʻolawe where scars after years of abuse were still very visible on the land, and yet the signs of healing and rebirth were beginning to emerge. I vividly remember points along our path that day where it was as if the iwi or bones of the island were exposed after decades of erosion had sent its soil bleeding into the ocean. However, this wounded landscape was also dotted with areas where soil was beginning to return and clumps of pili grass and other native species were beginning to seed and take root. But, this hike was not meant to be a sightseeing tour of the island; the Kua were leading us through these areas on our way to the two *piko* or summits of Kahoʻolawe where we would again engage in ceremony as a way of bringing our experience on island to a close. It was our final opportunity to contribute to the healing of Kahoʻolawe as well as thank the elemental deities of the island for all the teachings that they had provided to us over the last few days. However, these ceremonies would be different from the one we participated in that first morning on the puʻu overlooking Hakioawa when we called up the sun and invoked the ala kīpapa. Instead of coming together as one through

the voicing of a single mele, "E Ala ē," this time, each of us would have the opportunity to offer our own unique hoʻokupu (offerings) to the ʻāina, akua, and kūpuna of Kahoʻolawe.

After an hour or so of hiking, we approached the first *piko*, Moaʻulaiki. There we saw the lele or altar built for Lono, our akua of abundance, rejuvenation, and peace, upon which hoʻokupu are placed every year during ceremonies to open and close the Makahiki season. At some point along our path to this *piko*, our informal hiking morphed into somewhat of a ceremonial procession. We were directed by the Kua to take off our shoes, leave our bags behind, and proceed with just the items and intentions we needed to engage in rituals at the *piko*. Along this final stretch of trail to the summit, the ʻāina beneath our feet became more rocky and uneven. The wind picked up as well with gusts so strong that we had to lean on each other and brace ourselves on nearby rocks in order to not be blown off the trail. One of the UHIP students recalled that this final ascent to Moaʻulaiki was yet another example of how the ʻāina of Kahoʻolawe had dictated our engagement with it. The rocks beneath our bare feet forced us to walk slowly, carefully, purposefully, and quietly. The wind caused us to bend over into almost a fully prostrated position. The trail itself and the weather conditions that afternoon ensured that we would arrive at this *piko* in humility and with heightened senses, ready to *ʻike maka*...see, witness, experience, and perceive all that would come from the ceremonial convergence of kānaka and ʻāina.

Once we reached the lele atop Moaʻulaiki, we were invited to give our individual hoʻokupu. Offerings of hula were presented alongside offerings of tobacco ties. Songs in multiple languages mingled together in the air above this sacred *piko*, thus creating a new *piko* of ʻŌiwi and our allies from across the honua (world). However, this *piko praxis* included more than us kānaka standing together physically in that moment or even the ʻāina directly beneath our feet. With every word chanted, every bundle of medicine offered, every lei given, we each welcomed all those we carry with us—our homelands, our families, our elders—to be present and enter into the *piko* we had created on top of one of the sacred *piko* of Kahoʻolawe. This experience at Moaʻulaiki is an example of what the students spoke about earlier in terms of the importance of being on the land to building Indigenous solidarity. It reinforced that wherever we go, we bring our own people, places, and practices with us. In doing so, they help us to define our relationships and responsibilities (kuleana) to the *piko* we both create and travel to on these lands. Consequently, knowing where we stand and with whom we stand allows us to then fully

enter into these *piko* in appropriate ways, giving as well as receiving important teachings (i.e., ʻike) that can then be applied in our work moving forward both immediately and long-term.

Photo by Kaleomanuiwa Wong showing the lele atop Moaʻulaiki and a red tobacco tie (left) offered by an IGOV participant after our ceremony at this *piko* of Kahoʻolawe during the 2012 UHIP-IGOV exchange.

After all hoʻokupu were given at Moaʻulaiki, our Kua led us back down the trail to where we had left our shoes and bags. We picked up our belongings and continued on to the second *piko* of Kahoʻolawe, Moaʻulanui, where our ceremony would conclude at the rain koʻa (altar, shrine) for our akua, Kāne. You may recall that this was not my first time to Moaʻulanui. I was privileged to travel to Kahoʻolawe in 2006 with a small group from my hālau hula to participate in the Kāholoikalani ceremony at this very *piko* for the purposes of calling the Nāulu rain clouds to return from Maui to Kahoʻolawe. It was then that I first offered the mele, "Eia Hawaiʻi" in ceremony, adding my voice to those of my hula sisters as we chanted along with our kuaʻana, Kahikina de Silva, who alone offered the hula. Coincidentally (or not), Kahikina and I both found ourselves back at this same *piko* six years later, this time as participants in the 2012 UHIP-IGOV exchange. We were again presented with an opportunity to offer this mele and hula to the ʻāina and kūpuna of Kahoʻolawe. However, this time Kahikina and I switched roles. As I knelt to

the ground and tied on my kilu (knee drum) to offer the hula for "Eia Hawai'i" for the very first time, she stood behind me to chant as I once did for her those many years ago.

As I explained in the introduction to this dissertation, "Eia Hawai'i" is a very significant mele in my hālau. While there have been instances in which my kumu has deemed it appropriate to teach the chant to people who are at different stages in their hula training, the hula for this mele is still reserved for those preparing to 'ūniki as kumu hula from our hālau. In 2006, I was a brand new 'ōlapa and Kahikina was a brand new kumu hula, both graduating into these roles just the year before. Kahikina's offering of the hula for "Eia Hawai'i" at Moa'ulanui that year was an important moment for her in terms of accepting her new kuleana as a kumu hula. It was also an important moment for me as her kaikaina to be able to witness and support this hō'ike (test, demonstration of 'ike) of sorts for Kahikina. As our teacher, Māpuana de Silva often tells us, the 'ūniki or graduation ceremony simply marks a point in time in which you are recognized as achieving a particular level of mastery. However, it is the years after you 'ūniki when you put this 'ike into practice and fully assume the role of 'ōlapa (dancer), ho'opa'a (drummer, chanter), or kumu hula (teacher). This offering of "Eia Hawai'i" at Moa'ulanui was one of those moments for Kahikina, and now, six years later, it would become such a moment for me as well. In the years since our first trip, Kahikina and I had continued to learn, grow, and practice as po'e hula. Therefore, by the time we found ourselves back at this *piko* in 2012, we carried with us new kuleana: Kahikina as a fully practicing kumu hula and myself as a kumu hula in training, preparing to 'ūniki later that year. I had just finished making my own kilu and brought it with me to Kaho'olawe just in case a moment arose for me to use it. As the afternoon sun began to dip back towards the horizon, that moment arrived. With mana from the diverse ho'okupu offered earlier by our hoa hele (travel companions) still lingering in the air, Kahikina and I stepped forward into a space ripe for akua intervention and transformation.

I found a spot on the ground in front of the ko'a for Kāne, lowered myself down amongst the dirt and stones, and tied my drum to my knee. I closed my eyes, feeling the presence of my hula sister and the rest of our group behind me, and then took one last breath before putting voice to the words of the mele and lifting my kā[91] to strike my kilu for the very first time. In those fleeting moments right before I began, images, sounds, feelings, and lessons from 2006 all came

[91] This is a knee drum beater made of braided ti leaves.

flooding back to me, and they continued to pulse through me as I danced and chanted. When we were back on Oʻahu at the end of the exchange, Kahikina reflected in her final group presentation that "memories get attached to mele once they are chanted in context and the words will never be same" (K. de Silva, personal communication, March 28, 2012). When I heard this, I immediately thought of "Eia Hawaiʻi." Atop Moaʻulanui in 2012, I was able to tap into memories from the 2006 Kāholoikalani ceremony as a foundation upon which to add my own offering of "Eia Hawaiʻi." Returning with new kuleana and layering experiences across time at this sacred *piko* attached additional mana to my hoʻokupu of words, motions, and intentions that afternoon.

This convergence of experiences, memories, and kuleana is also an example of another significant learning about mele that Kahikina shared in her final group presentation back on Oʻahu. That is, mele like "Eia Hawaiʻi" have the potential to become powerful *piko* in and of themselves. When offered in context with pure and appropriate intentions, they can pull different people, places, practices, memories, and teachings together, creating multiple connections that spark significant transformations. That is why, Kahikina asserted, it is so important to include the learning and offering of mele in educational programs at all ages. It is an important component of ʻāina curriculum and pedagogy that "should not be relegated to elementary schools because it is a body of intellectual theory, political activism"; "voicing mele is a transformative act" (K. de Silva, personal communication, March 28, 2012).

We all experienced (i.e., *ʻike maka*) the validation of this teaching that afternoon when Kahikina and I offered the mele "Eia Hawaiʻi" to the rain koʻa for Kāne, our akua of freshwater. As we called out the names of Moaʻulanuiākea and Kanaloa in our chant and exclaimed the words, "Eia Hawaiʻi a he moku a he kanaka," over and over again, a huge rain cloud formed in the ʻAlalākeiki channel between Kahoʻolawe and Maui, blocking Haleakalā completely from view and sending over a blanket of mist that hovered above us. And as quickly as the Nāulu clouds appeared they disappeared, lingering just long enough to make a lasting impression on us all. Yet again, the mele "Eia Hawaiʻi" would never be the same.

While there were numerous moving and memorable moments from the 2012 UHIP-IGOV exchange, many of which I recount in this chapter, this final ceremony at the second *piko* of Kahoʻolawe, in which Kahikina and I came together again to offer "Eia Hawaiʻi," was the most transformative for me personally. For one, it left no doubt in my mind that our ʻāina is

alive, dynamic, and capable of responding to kānaka who are intentionally reaching out through cultural and spiritual means like the offering of mele and hula in ceremony. Secondly, it represented a significant *piko* or point of intersection along my own ala or path to recognizing and fulfilling my kuleana as a Kanaka Hawai‘i and hula practitioner. I had initially decided to return to the exchange in 2012 for reasons related to my growth as an emerging Kanaka Hawai‘i scholar and researcher. However, my participation in the program ended up leading me back to a *piko* I had traveled to six years earlier to offer the same mele with my same hula sister. This full-circle moment and the powerful *‘ike maka* experience that resulted reinforced for me that I was on the right ala, solidifying my kuleana to e mau ka hele, continue moving forward on this path towards my ‘ūniki as kumu hula, which was scheduled to happen later that year.

Also, it was not just me who stepped into this spiritual space that afternoon as a way to consciously acknowledge my kuleana. Given the theme of the exchange that year (restoring kuleana) and the types of activities that were planned around this theme, I believe that all of us present that day—my UHIP-IGOV classmates and teachers, the high school Hawaiian language group, and the Kua of PKO—entered into that final ceremony reflecting on our kuleana. Furthermore, it was our individual and collective recognition and acceptance of our kuleana that was validated by the akua and kūpuna of Kaho‘olawe through the formation of the Nāulu rain clouds. Hence, it reinforced one of the main lessons from the 2012 UHIP-IGOV exchange: we cannot separate the many kuleana (roles, responsibilities) we carry to people, places, and practices, because they are all related, converging and connecting at different points along our paths to restoring ‘āina and community.

While the beginning and end of the paths we travel to fulfill kuleana are certainly important, the places where different ala converge and intersect are extremely significant as well. My story of offering “Eia Hawai‘i” at Moa‘ulanui, along with all the other stories I have shared here from the 2012 UHIP-IGOV exchange, help to clarify that it is not only about where our paths will take us, but also about when and where they meet up with other paths, and other people travelling along those paths, as well as the decisions we make at these important intersections. Our kūpuna refer to these sites of convergence and intersection as *piko*. Like the mele “A Maunakea ‘o Kalani” explains, some *piko* are rooted deeply in the mo‘olelo of a people, long understood as sites of convergence and resurgence where our people continually traveled over the generations in order to gain and give ‘ike and mana. However, through my case study of

the 2012 exchange, I add to this understanding of *piko* to include those that are created in our present time through purposeful acts of convergence and resurgence. Some *piko* are more permanent, like Waiau and Moa‘ulanui, while others exist for a particular moment in time, like offering a mele during a ceremony on Kaho‘olawe and the UHIP-IGOV exchange itself. But, they all have the potential to provide opportunities for us to *‘ike maka* so that their effects can radiate outward and encourage continued transformations.

*A he **ala nihinihi** ia*
*A hiki a i ke **Mole***

“A Maunakea ‘o Kalani” begins with Queen Emma already at the summit of Maunakea. The first two verses, which I focus on in my two previous sections, tell of her time at the *piko* where she was able to *‘ike maka* the wonderous waters of Waiau. However, the majority of the mele actually speaks of the long, steep, precarious trail that Queen Emma had to travel on her expedition to Mauna a Wākea in order to reaffirm and sustain her kuleana as a Kanaka Hawai‘i and ali‘i. It was this pathway imagery that first resonated with me as I started to make sense of my case study data from the 2012 UHIP-IGOV exchange. The themes, patterns, and relationships that arose from my first round of data analysis continued to bring me back to concepts, images, lessons, and experiences that I associate with this mele. In this section, I will focus on the language that the haku mele chose to describe Queen Emma’s journey to Waiau and back and how it helped me to bring into sharper focus the journey that participants in the UHIP-IGOV exchange were on during the program and where their pathways may (or should) be leading them after the exchange was over.

There are many lines in “A Maunakea ‘o Kalani” that contribute to this ala or pathway imagery, but the two lines that I open this section with—“A he ala nihinihi ia / A hiki a i ke Mole”— stand out the most, likely because they not only describe the kind of path she traveled, but more importantly, where it led her: “It is a narrow, precarious trail / That leads back to Kemole.” As you may recall from my previous chapter, “A Maunakea ‘o Kalani” is the last in geographical sequence of the eight mele commemorating Emma’s 1881 journey to the mauna (de Silva, 2006). After setting off on horseback from Mānā on the northern side of Maunakea, Emma and her travel companions made their way to Kemole, a hill and gulch on the western slope of the mountain. From Kemole they traveled along its western flank to Pu‘u Kala‘i‘ehā where they

spent the night at the Kalaʻiʻehā Sheep Station. The next morning, they made their final push to the summit, arriving at Kūkahauʻula on the highest reaches of the mauna by way of Puʻu Hoʻokomo and Puʻu Kilohana. She took in the views of Puʻu Poliʻahu and Puʻu Lilinoe on her way to Waiau, and then after immersing herself in its sacred waters, she returned down the mountain back to Kemole, Wahinekea, and finally Mānā. With this map of her travels in mind, we can place Kemole from these lines of the mele at about the halfway point in her journey, a significant anchor in both her ascent and descent.

The haku mele describes the path that Queen Emma took past these many landmarks on the slopes and peaks of Maunakea as an "ala nihinihi." "Nihi" is defined by Pukui and Elbert (1986) as "difficult or precarious of passage, as a trail along a precipice" (p. 266). "Nihinihi" is a reduplication of "nihi," which adds further emphasis to the perilous nature of the path that Emma and her party traveled to the *piko* and back. The haku mele goes further in underscoring the difficulty of her trail in other lines from "A Maunakea ʻo Kalani," including, "Huli hoʻi mai ʻo Kalani / I ke ala kāpekepeke," translated by Pukui as "The Heavenly One returns / Along that slippery trail."[92] "Kāpekepeke" is similar to "nihinihi" and is defined in the *Hawaiian Dictionary* as, "To walk unsteadily, totter; insecure, unsteady" (Pukui & Elbert, 1986, p. 132). Another pair of lines from "A Maunakea ʻo Kalani" that contribute to this picture of a difficult trail are, "He ihona loa ana ia / A hiki i Wahinekea," which are translated by Pukui as, "We have a long way to go / Before reaching Wahinekea."[93] Not only do these additional lines reinforce the precarious nature of her path, but they also help to specify which leg of her journey these paths were a part of. The Queen turns to go—huli hoʻi—taking the ala kāpekepeke and ala nihinihi until Kemole is reached. From there the descent is long—he ihona loa—to Wahinekea, from where Emma and her companions originally set out. The sequence of these place names in the mele, from Waiau to

[92] The Hawaiian words and their translation are both from the Mary Kawena Pukui Collection as shared with my kumu by Patience Nāmaka Bacon (P. N. Bacon, personal communication, June 12, 1985 as cited in de Silva, 2006, p. 1). There is also a second transcript from Pukui that was later shared with my kumu by Kaʻupena Wong (K. Wong, personal communication, July 29, 1998 as cited in de Silva, 2006, p. 10) that translates these two lines as, "The Queen turned to go / Down the slippery trail."

[93] Here is the other Pukui translation of these same two lines: "It is a long hike / To reach Wahine-kea" (K. Wong, personal communication, July 29, 1998 as cited in de Silva, 2006, p. 10).

Wahinekea by way of Kemole, and their locations on the mauna leave no doubt that the ala nihinihi of "A Maunakea ʻo Kalani" is in reference to Emma's return down the mountain after experiencing the *piko* of Mauna a Wākea.

With the beauty of our Hawaiian language, our kūpuna were able to truly haku or weave together mele like a lei, purposefully choosing every word, as a lei-maker would carefully choose every flower or fern, in order to communicate both explicit and implicit messages and lessons that are timeless and continue to be applicable over the generations. The haku mele for "A Maunakea ʻo Kalani" is no exception. We know that Kemole is a hill and gulch along the slopes of Maunakea. The root word of this inoa ʻāina, "mole," has many meanings, including "tap root, main root...ancestral root; foundation, source" (Pukui & Elbert, 1986, p. 252). Wahi a kūpuna, "Hoʻi hou i ka mole," meaning, "Return to the taproot" (Pukui, 1983, p. 109). The "mole" in this ʻōlelo noʻeau are those people and places who root us to the foundations upon which we stand. As Pukui (1983) explains, this wise saying is a lesson to us all to always return to our mole because they are what give us grounding and identity. It is only possible to grow and prosper if our connection to our mole are strong and secure. Contemporary ʻŌiwi scholar Noʻeau Peralto (2018) adds to this ancestral understanding of mole when he says, "The rooted will eventually be routed back to their roots" (p. 38). For him, it was his ancestral ties to the great chiefly line of ʻĪ who ruled the east side of Hawaiʻi island—the mole uaua o ʻĪ[94] (the tough taproot of ʻĪ)—that "routed him back to Hāmākua Hikina" to make his home, start a non-profit with four generations of an ʻohana who can also trace their lineage back to ʻĪ, and conduct research of the aloha ʻāina praxis of this non-profit for his dissertation.

There were several other place names along Emma's trail that the haku mele could have chosen for the destination of her ala nihinihi in these two lines. But, the many meanings of mole, along with the actual, physical location of the hill and gulch Kemole at the base of Maunakea, together helped the haku mele to remind us of Emma's reasons for traveling to Waiau in the first place: to strengthen her relationship with her ancestors and their teachings, validate her seniority

[94] In Kamakau's "Ka Moolelo Hawaii," published in the Hawaiian-language newspaper, *Ke Au Okoa* on February 2, 1871, he recounts the constant warfare between the aliʻi of east and west Hawaiʻi. This expression was uttered by Palena, a Kohala chief, in warning to the chiefs of Kona who were trying to kill Kuaʻana-a-ʻĪ, the son of ʻĪ. "E akahele i kama a I, e noho auanei a mahope, kokolo mai ka mole uaua o I" (p. 1). ("Be careful, that is an offspring of ʻĪ, [he] will rule and later, the tough taproot of ʻĪ will crawl forth.") (Translation by Peralto, 2018, p. 84)

of rank and ancestral lineage, and, furthermore, reaffirm her kuleana to rule the nation of Hawai‘i. Not only did her ala nihinihi take her back to Kemole at the base of the mauna, but it also figuratively led Emma back to her mole or the love and loyalty of her people for whom she had a kuleana to care and lead as their queen. Her time at the *piko* of Maunakea reaffirmed this kuleana and provided her with ‘ike kupuna or ancestral knowledge that she could then apply in her fulfillment of her kuleana to her lāhui. By calling subtle attention to the vital purposes of her pilgrimage through words and place names, listeners and readers of this mele, both then and now, are imbued with lessons about recognizing and accepting our own kuleana to return to and care for our mole.

Similar attention was also taken by the haku mele in choosing the word “nihinihi.” It is a description of not only the kind of path (difficult, precarious) that Emma had to brave on her descent, but also the kind of behavior that she needed to exhibit in order to navigate it successfully. Other meanings of “nihinihi” include “stealthily, quietly, softly, unobtrusively, carefully; ...circumspect, prudent, with careful observance of taboos, with discrimination” (Pukui & Elbert, 1986, p. 132). With these additional meanings in mind, we understand that the steep mountainous trail required Emma to proceed with caution in order to safely and successfully traverse its long, slippery, unsteady sections all the way to Kemole. Like my kumu, Kīhei de Silva (2006) explains, sometimes Queen Emma’s path will be “broken and unstable (kāpekepeke), sometimes it will be narrow and precipitous (nihinihi), but careful footwork (nihi) and circumspect behavior (nihi) will ultimately take her back to Kemole” (pp. 4-5) and, I add, to ka mole—her base, taproot, foundation, and source: in other words, her people. This word choice is both caution and instruction: the path back to your mole will not be easy; it will require judicious movements and careful decision-making in order to reach your destination, but you should still take it, because the destination is too important.

Other lines in “A Maunakea ‘o Kalani” shed additional light on the behavior exhibited by Emma as she inspired and encouraged her travel companions to persist in their passage along the ala nihinihi and ala kāpekepeke. For example, “Ui a‘e nei ‘Emalani / E ‘uleu mai ‘oukou.”[95] Uncle Kīhei (2006) interprets these lines this way:

[95] Pukui’s two translations for these two lines are, “‘Emalani appealed to her companions / Be quick” and “Emma turned to say / ‘Come on, let’s make haste’” (de Silva, 2006, p. 10). The former (P. N. Bacon, personal communication, June 12, 1985) comes from the version shared

> The key words here are *ui* and *ʻuleu*. The first communicates her new-found energy and resolve: she "inspires, stirs, incites" her people to begin their journey. The second conveys a sense of strategy; their destination can only be reached through behavior that is *ʻuleu*: an enduring group effort characterized by "alertness, energy, liveliness, agility, and dexterity." (pp. 5-6)

Emma's warm, encouraging leadership is also displayed in other mele written for her trip to Maunakea. In "Kō Leo ka Maʻalewa," her loving voice is likened to the maʻalewa vine, binding everyone in her party together: "Kō leo ka maʻalewa / I ka heahea ʻana mai" (HI.M.49:99).[96] In "Kaulana ke Anu i Waikiʻi," as they traverse the "one heʻeheʻe" and the "ihona loa" of Kilohana,[97] Emma is described as being "a i mua, a i hope," in front and in back, constantly urging her people to keep going. A weaker, less committed leader may have given up halfway through, relied completely on her guides to ensure that she made it to the end, or refused to take on such a journey in the first place. But not Emma. She was an active participant in the expedition, doing her part to make sure everyone not only returned safely but inspired. It is notable that the character of Emma as the resilient, tireless leader is depicted across all of her Maunakea mele, presumably written by different composers. She certainly made an impression on her people, who made sure to capture this important part of the story in their mele as an example of the kind of strength and persistence that we should all be modeling ourselves after, especially when traveling our *ala nihinihi a hiki a i ke mole*.

If we remember, one of the lessons of mele analysis from Uncle Kīhei is to situate the mele you are analyzing within the larger context of other mele and moʻolelo for the same experience or moment in history. Only then can we uncover additional meanings and veiled references hidden in plain view between the lines of poetry of seemingly straight-forward mele. Therefore, I return now to the moʻolelo of Emma's expedition as preserved in the oral history of

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with my kumu hula by Patience Namaka Bacon and the latter (K. Wong, personal communication, July 29, 1998) comes from the version shared with my kumu hula by Kaʻupena Wong. In the version we were taught to chant and dance, the plural *ʻuleu* is replaced by the singular *ʻeleu*.

[96] The lines of this mele shown here are from Mele Book 49, p. 99 (HI.M.49:99) in the Bishop Museum Archives. De Silva (2006) translates them this way: "Your voice is like the maʻalewa vine / When you call out to us with warm affection" (p. 3).

[97] These descriptions come from two lines of this mele as shown in Mele Book 50, p. 45 (folio) (fHI.M.50:45) in the Bishop Museum Archives: "Kāʻalo ana Ahumoa ma mua / A kau i ke one heʻeheʻe"; "He ihona loa ana Kilohana".

the Lindsey family, passed down from Emma's "pailaka" on that trip, William Seymour Lindsey, eventually making it to his descendent Mary Kalani Kaʻapuni Phillips. In her taped interview with Larry Kimura (another Lindsey descendent) in 1967, Kupuna Phillips recounts a particularly difficult point in their journey:

> Lawe lākou i...Kahalelāʻau, ʻo ia ka inoa o ia wahi. ʻAʻohe wahi—nui ka ua, huʻi i ka ua—ʻaʻohe wahi e malu ai. No laila kēia poʻe kānaka me [Lindsey], haʻihaʻi lākou i ka lāʻau māmane. Hana lākou i hale no Queen ʻEma. (They took Emma to Kahalelāʻau, that was the name of this place. There was nowhere—the rain was heavy, they were chilled by the rain—there was nowhere for them to take shelter. So, these people with Lindsey, they broke off māmane branches. They made a house for Queen Emma.)[98]

We learn from her moʻolelo that Emma and her companions were actually delayed during the first leg of their trip when a rainstorm rolled in while they were at Kahalelāʻau, an area north and ma uka of Waikiʻi. If you have ever driven along Old Mānā Road from Waimea up Maunakea, you can appreciate what it must have been like for Emma and her group to make the roundtrip journey on horseback and endure the episode described by Kupuna Phillips above. The long, unstable trail weathered by the elements, endlessly winding through gulches and hills. No escape from the relentless rise in elevation and its impact on your body with every step. No shelter for miles to duck out of the cold or rain, leaving you no choice but to build your own with branches collected from nearby trees.

With images from Kupuna Phillips' story in mind, it is curious, then, that most of the eight mele for Emma's trip to Maunakea speak of the beauty and serenity of the experience. "Kaulana ke Anu i Waikiʻi" (likely written for this rainy episode at Kahalelāʻau) is a good example. In this mele (fHI.M.50:45), the "anu" or cold is not described negatively but instead as something that "ʻolu i ka ʻili o Kalani" (was pleasant on the skin of the Queen). It goes on to ask, "E aha ana lā ʻEmalani," (What is ʻEmalani doing?) and then answers in the next two lines, "E walea, e nanea aʻe ana / I ka hone mai a ka palila" (delighting and relaxing in the sweet voice of the palila bird). Then, after several lines that detail the slippery sands ("one heʻeheʻe") and the long descent ("ihona loa") of the path down the mountain, the mele ends with Emma adorned in pua māmane, gold blossoms from the native māmane trees that once encircled the mid-elevations of the mauna like a lei, prolific and healthy enough for Emma's people to collect branches to

[98] The Hawaiian is transcribed from the taped interview of Kupuna Phillips by Larry Kimura (Bishop Museum Archives Audio Collection, 192.2.2, Side A). The English translation is from Kīhei de Silva (2006, p. 6).

build her a temporary shelter from the rain. This reading of mele and moʻolelo side by side is yet another reminder of the importance of placing "A Maunakea ʻo Kalani" within the waihona mele for Emma's trip to Maunakea. It is only through this larger context that a fuller picture of her journey and its enduring impacts on those who traveled with her are revealed. It was not the bitter cold or piercing rain that were remembered, but the refreshing chill of the water on their skin. It was not the sound of the torrential downpour that continued to resonate, but the sweet sound of the birds. And it was not their weary bodies after gathering māmane branches that left an impression, but the pride in building a shelter for their queen and adorning her in these golden blossoms. The challenges were real but the lasting memories were of the beauty that they inspired.

Queen Emma's journey—physical and spiritual—to Mauna a Wākea to reconnect with kūpuna and recommit to kuleana was clearly not easy. We know this from both the mele written to commemorate this remarkable trip and oral histories passed down through the family of the man who guided her along the ala nihinihi. But, we also know from both mele and moʻolelo that the hardships of the ala nihinihi were what actually led to blessings and sparked long-term transformations. For example, in the mele "Kō Leo ka Maʻalewa," she returns from Waiau "me ka ʻoi o ka mana," with the highest of spiritual essence. In Kupuna Phillips' moʻolelo (Bishop Museum Archives Audio Collection, 192.2.2, Side A), we learn that upon their safe return, Emma passed on this mana by gifting William Seymour Lindsey with a name, the most prized and sacred gifts one can give. She told him, "I noho ʻoe a hānau kāu wahine, kapa iho ʻoe i ka inoa ʻo Kahalelaumāmane" (When you lay with your wife and she gives birth, name the child Kahalelaumāmane, the house of māmane leaves). And he did. His son William Kahalelaumāmane Lindsey was born in 1882, a name that continues to be passed down in the Lindsey family to this day.[99] In generations since and for generations to come, the aloha between

[99] William Seymour Lindsey, Emma's guide on her trip to Maunakea, told his story to his family who have kept it alive. James K. Lindsey, another one of his descendants, retold the moʻolelo of this naming to Larry Lindsey Kimura in 1966; Kū i ka Mānaleo Collection, Bishop Museum Archives Audio Collection, KIKM-165, Side 1, Start time: 28 minutes 18 seconds, End time: 30 minutes 14 seconds. This particular except is also available online: http://ulukau.org/kaniaina/?a=d&d=KIKM-KIKM-165&srpos=2&e=-------en-20--1--txt-tpIN%7ctpTI%7ctpTA%7ctpCO%7ctpTY%7ctpLA%7ctpKE%7ctpPR%7ctpSG%7ctpTO%7ctpTG%7ctpSM%7ctpTR%7ctpSP%7ctpCT%7ctpET%7ctpHT%7ctpDT%7ctpOD%7ctpDF-165----------

Emma and her people will be forever memorialized in this inoa, ensuring that lessons for both leaders and their people about their kuleana to one another will always be remembered. The rainstorm at Kahalelāʻau was also pointed to in many of Emma's mele as a moment when not only the people showed their support for Emma, but the ʻāina also chose to anoint her as their aliʻi. "She is bathed in fragrance, sanctified with dewy water, heralded with birdsong, and crowned with glowing blossoms. These mele suggest that Emma's ascent of Maunakea is symbolic of a much hoped-for, even more important ascent: her return to the thrown" (de Silva, 2006, p. 8). The rainstorm, the birds, the māmane shelter are just a few examples of how the ʻāina showed its approval for Emma, thus empowering her to return home and continue working in service to her land and people.

Emma was no stranger to difficult trails. Her life was filled with "bumps in the road," both personally with the sudden deaths of both her son and husband within a year of one another and politically with her loss of the 1874 election to Kalākaua.[100] It is fitting, then, that her journey to Waiau and back would not be easy. But, it was her alertness, her energy, her endurance, her resolve, her commitment to kuleana, and her aloha for her people that kept her going through all the twists and turns and enabled her to carry the rest of her party along with her. In fact, it was the difficult nature of her path that actually empowered her, transformed her, and gifted her with ʻike that she could then take back and apply in her work for the lāhui. The journey was hard, the trail was difficult, but the trip was worth it. Moreover, the mele written for her pilgrimage provide those of us who strive to follow in her footsteps with invaluable lessons embedded in lines of poetry like the two that open this chapter. Concepts like *mole* and practices like returning to your *mole* along the *ala nihinihi* in order to fulfill kuleana are vital components of our Hawaiian epistemology that remain relevant today. These timeless teachings embedded in

[100] Emma chose to deal with these two heartbreaks in the same way, by undertaking huakaʻi piʻi kuahiwi (mountain climbing trips). In 1871, as a part of her brother-in-law Kamehameha V Lot Kapuaiwa's attempts to hoʻolana or cheer her up after the deaths of her son and husband, she undertook the incredibly difficult trip from Waimea, Kauaʻi through the bogs of Alakaʻi to the Kilohana lookout on the rim of Waiʻaleʻale (de Silva, 2002). Then, in 1881, she responded to her loss to Kalākaua by traveling to the *piko* of the Hawaiian world (while he traveled around the world) in order to seek direction and inspiration from kūpuna about what to do next. And, just like her journey to Waiau, her expedition to Kilohana was also celebrated in many mele written in her honor, including "A i Waimea ʻo Kalani." Like "A Maunakea ʻo Kalani," our source for this mele about Emma's trip to Kilohana, Kauaʻi is Mary Kawena Pukui via Patience Namaka Bacon (P. N. Bacon, personal communication, 1993).

these two lines of the mele "A Maunakea ʻo Kalani" were particularly helpful for me as I took on a method of kupuna lensing to discover how our ancestors might have viewed and explained the different pathways that emerged and converged during the 2012 UHIP-IGOV exchange. While the two previous sections of this chapter focused on what our pathways to kuleana have in store for us initially—*piko* or sites of convergence where *ʻike maka* experiences are invoked and (k)new knowledge is gained as a result—this final section explores what we are to do and where we are to go with this ʻike once we have learned it. Through the context of my case study of the 2012 exchange, I share findings in this section about how participants in the program planned to (and in some cases actually started to) apply the knowledge, skills, strategies, and lessons learned during the exchange in the fulfillment of their kuleana beyond the exchange.

The *Mole Metric* – Returning Along Our Ala Nihinihi to Fulfill Kuleana

Queen Emma's *ala nihinihi* on the summit of Maunakea brought her back to her *mole*, literally the hill and gulch named Kemole at the halfway point on her return journey, but also to her spiritual and emotional *mole* where she solidified her ancestral relationship and commitment to the extended family of her people and nation. "What Emma learns at Maunakea's summit she must deliver to its mole or base," (de Silva, 2006, p. 5) because it is only through her application of what she learned at *ka piko o Wākea* that her kuleana to serve her people and nation can truly be realized. Like Queen Emma's journey, I discovered through my unique data analysis method that the success of ʻāina education programs like the UHIP-IGOV exchange should in part be measured by the commitment instilled and strengthened in their participants during the programs to huli hoʻi, turn and begin traveling their *ala nihinihi* back to their *mole* after the program is over so that they can apply the ʻike that they have gained in the fulfillment of their kuleana to people, places, and practices in their own communities. Only then can the kinds of transformations experienced at the *piko* (i.e., the educational program), continue to radiate outward and impact others in positive and transformative ways.

Some of the knowledge or ʻike that participants, including myself, gained during the 2012 UHIP-IGOV exchange was actually about kuleana itself. The concept of kuleana and the practice of recognizing, accepting, and fulfilling one's kuleana were in fact the cornerstones of the 2012 exchange. Specifically, the professors planned a program that focused on contemporary Hawaiian efforts to restore kuleana to land and community done both within and outside settler

state structures. Students and faculty from both UHIP and IGOV developed understandings of major political and social forces in Hawai‘i during the past two centuries by learning about and traveling to either Kaho‘olawe or Moloka‘i in order to historicize the way we think about and enact kuleana to ‘āina, explore restoration of land-based knowledge and relationships, and consider land reclamation strategies used by Native Hawaiians and settler allies in communities aiming to remake militarized relations to land. Through my previous research and curriculum development work, I knew that ‘āina education programs have the potential to help students recognize their individual kuleana, then provide opportunities for them to practice these kuleana during the program so they can continue their work when they return home. But, it was my participation in and examination of the UHIP-IGOV exchange in 2012, which specifically focused on kuleana, that not only expanded my understanding of the concept of kuleana itself but also revealed the vital role that ‘āina education programs can (and should) play in helping their participants to identify their various kuleana (new and existing) and then prepare for the precarious, yet worthwhile pathways to fulfilling these kuleana once the program is over.

In the earlier chapters of this dissertation, I situate the concept of kuleana within the larger context of genealogy. Relationships within genealogies are what define our kuleana to the sources of these genealogies and all who are a part of them. In mele like “Eia Hawai‘i,” for example, Kānaka Hawai‘i are tied to our ‘āina through the naming of ancestors who first gave birth to our islands and then eventually birthed the first people of Hawai‘i from whom we all descend. Hawaiians are literally related to the land and therefore have a kuleana or responsibility to care for it (and all the natural creatures and elements that exist in these environments) like we would an elder sibling or kupuna. This link between kuleana and genealogy was explored extensively during the 2012 UHIP-IGOV exchange, both intellectually and experientially, in class and out in community. While on O‘ahu, for example, participants were introduced to perspectives on kuleana from Hawaiian scholars like Samuel Mānaiakalani Kamakau. As one of the most respected Hawaiian historians and genealogists of the nineteenth century, Kamakau wrote prolifically about Hawaiian history and culture in the nūpepa ‘ōlelo Hawai‘i or Hawaiian-language newspapers. His skill as a historian, genealogist, and author is evident in his over 300 articles that appeared in the nūpepa over a span of 37 years from 1838 to 1875, some of which

were serial publications that ran for more than three years.[101] Some of Kamakau's articles, which were originally published in *Ka Nupepa Kuokoa* and *Ke Au Okoa* from October 2, 1866, to February 2, 1871, were compiled and translated by a group of people, including Mary Kawena Pukui, as part of a project that was commissioned by the Bishop Museum in 1931. Their translations were later piecemealed together into *Ka Po'e Kahiko*, *The People of Old* (1964), a book about the cultural and spiritual beliefs of Hawaiians and the traditional practices, stories, and places associated with them.

An excerpt from *Ka Po'e Kahiko* was assigned during the 2012 UHIP-IGOV exchange. In it, Kamakau intimately and directly connects kuleana to genealogy. For example, in a section about kākū'ai or transfiguration, Kamakau describes how the deceased are accepted by their akua (Pele, for example) as their descendants with kuleana to become 'aumākua (family guardians) of specific places and elements (like the volcano). He explains, "Only through the blood lineage (*koko i eweewe mai*) of the ancestors does the kuleana come" (Kamakau, 1964, p. 66).[102] In other words, only those who are directly related by blood to a particular natural phenomena or creature can be transformed and live again as 'aumākua in manifestations of these phenomena or animal forms. It is through recognition of kuleana as defined by genealogy that descendants are able to be rejoined with their akua after death.

Participants in the UHIP-IGOV exchange discussed and interpreted this explanation of kuleana by Kamakau as a group in class and then were immersed in experiences on the land, like those shared earlier in this chapter, with community members and practitioners who themselves maintain kuleana relationships like those described by Kamakau. The intellectual, classroom

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[101] Here is a list of some of Kamakau's most well-known publications that appeared in two Hawaiian-language newspapers—*Ka Nupepa Kuokoa* (KNK) and *Ke Au Okoa* (KAO)—that covered topics of Hawaiian genealogy, history, cultural traditions, customary practices, spirituality/religion, government/politics, song/poetry. This list is by no means exhaustive:

- "No Ke Kaapuni Makaikai i na wahi kaulana a me na kupua, a me na Alii Kahiko mai Hawaii a Niihau" → "Ka Moolelo o Hawaii Nei" (KNK, 1865, June 15-October 7)
- "Ka Moolelo o Kamehameha I" (KNK, 1866, October 20-1867, October 12)
- "Ka Moolelo o nā Kamehameha" (KNK, 1867, November 2-1868, December 26)
- "Ka Moolelo o Hawaii" (KNK, 1869, January 2-1869, January 9)
- "Ka Moolelo Hawaii" (KAO, 1869, January 7-1869, October 14)
- "Ka Moolelo Hawaii" (KAO, 1869, October 14-1871, February 2)

[102] This is a translation of excerpts from Kamakau's original work published in *Ka Nupepa Kuokoa* and *Ke Au Okoa* from 1866-1871 by Mary Kawena Pukui, which can be found in *Ka Po'e Kahiko, The People of Old*, 1964, p. 66.

learning along with the experiential learning on and with the ʻāina helped participants to truly *ʻike maka* "the importance of genealogy and ʻohana in understanding your kuleana and in being able to live and connect with land and place" (IGOV participant, open-ended response, 2012 post-questionnaire). However, this same convergence of activities also brought about learning that actually expanded participants' understanding of how ʻohana and genealogy (and by extension kuleana) can be defined beyond blood relations.

Like I expound upon in Chapter 3 of this dissertation, the succession of generations within one's genealogy or moʻokūʻauhau can be created by human ancestral lineage, like Kamakau describes. However, we are all a part of many moʻokūʻauhau beyond those of our families, including genealogies of places, organizations, and movements that include individuals, groups, natural creatures, phenomena, and so on. Through shared experiences and sustained practice, presence, and commitment to people, places, and causes, connections are formed and relationships are developed, which, in turn, bring kuleana. A UHIP student and PKO Kua reiterated this point over and over throughout the exchange; they explained that by visiting a place like Kahoʻolawe—working the land, bleeding and sweating on the land, and participating in ceremony on the land— "Kahoʻolawe becomes a part of our moʻolelo and we become part of his" (UHIP participant, personal communication, March 26, 2012). We become tied to one another through a bond of kuleana to care for, respect, and return to each other often since we are now part of the same story, history, and genealogy. After having the opportunity to *ʻike maka* this teaching on Kahoʻolawe and Molokaʻi, many participants in the exchange reflected on it in more depth during their final group presentations. They spoke about kuleana as "inspired by place, our interaction with place, our relation to place, our connected to place"; kuleana is not fixed but "layered, relative, and changes over time"; it does "not exist on its own" but instead comes through relationships that are "enacted by shared experiences on the land like ceremony" (UHIP-IGOV participants, personal communication, March 26 & 28, 2012).

Praxis around the concept of kuleana during the UHIP-IGOV exchange helped all participants to reflect on their diverse, sometimes complicated relationships to land and people both here in Hawaiʻi and in the communities that they are a part of back home. In turn, individual kuleana were clarified and committed to, while new kuleana to new places and communities like Kahoʻolawe and the PKO were recognized and accepted. This process was particularly powerful for the non-ʻŌiwi students from IGOV who participated alongside Kānaka Hawaiʻi from the

academy and the community in cultural and spiritual practices on and with the ʻāina of Hawaiʻi. For example, when asked in the post-questionnaire to "list two lessons learned from Native Hawaiian people, our culture, and our history during the program that you plan to apply in your work back home," one IGOV student responded:

1) Be more open to involvement as a settler in the struggle
2) Settlers need to learn a different way of connecting to land to better work with Indigenous peoples.

A similar lesson was learned and expressed by other IGOV students in their final group presentations. One spoke about the challenges of recognizing and negotiating the boundaries of kuleana as settler allies. While many ʻŌiwi have experience with settlers who trample on or disregard these boundaries of kuleana, this student realized that perhaps another problematic behavior of settlers in our Native communities are those who do not make themselves useful to the causes of Indigenous resurgence and decolonization because they are too afraid to overstep these boundaries (IGOV participant, personal communication, March 28, 2012). They exclude themselves altogether instead of putting in the hard work to figure out how they fit in to the genealogy of a place or movement, working with ʻŌiwi to develop relationships that will help to define their unique kuleana to those places and movements, and accepting the probability that they will likely make mistakes and need to be corrected along the way. Through a metaphor used often by our kūpuna, they become hoʻopiha waʻa: people who just hoʻopiha or take-up space in a waʻa or canoe. They do not do their part to paddle or bail; they just sit there, weighing down the canoe and expecting others to do the work for them while those who could have been helpful in moving the canoe forward are left on shore.

Another settler student from IGOV articulated her learning of this lesson in our last sharing circle on Kahoʻolawe by connecting it to her community back home in Canada. When it came to defining her kuleana to the Sto:Lo people of Cheam with whom she works, she committed in front of all of us—her classmates, professors, and new relations (seen and unseen) on Kahoʻolawe—to unlearning the characteristics of her settler ancestors that led the First Peoples of Cheam generations ago to call her kūpuna *kwahlehtum* or "the hungry people," those hungry for land, hungry for resources, hungry for power. However, the settler students in the exchange like her did not have to wait until they got home to enact their newly clarified, settler-ally roles to Native land and people. They were able to practice them immediately by recognizing, accepting, and fulfilling their new kuleana to Kahoʻolawe, the ʻāina who had hosted

them during the exchange. Just like our UHIP classmate had predicted, after working the land, bleeding and sweating on the land, and participating in ceremony on the land, Kahoʻolawe had become a part of their story, their history, and their genealogy, and they had become part of his. Kahoʻolawe was not their Native homeland; it was not the ʻāina that had raised them; it was not the ʻāina that they will return to after the program is over. But, it had become the ʻāina that welcomed them, that cared for them, that shared its stories with them, that revealed its mana and ʻike kupuna to them; that inspired them to turn inward and reflect on their own positionalities. And because of these shared experiences, relationships were developed, and kuleana were placed before them to pick up and carry.

The very next day after our group returned to Oʻahu from Kahoʻolawe, a bill was being heard at the Hawaiʻi State Legislature that, if passed, would have forced the Protect Kahoʻolawe ʻOhana to acquire a level of insurance that the grass-roots organization simply could not afford, thus risking access to the island being stopped altogether. With our new kuleana to Kahoʻolawe weighing heavy on our shoulders, nearly our entire group of UHIP-IGOV students and teachers who had the privilege to *ʻike maka iā Kahoʻolawe* decided to attend the hearing on our one day off. We saw it as a way to practically and immediately act upon our newly developed kuleana to Kahoʻolawe and its caretakers. Even though we each defined our relationship to Kahoʻolawe differently—some based on blood lineage, all based on shared experience—we all found a way to uphold our kuleana to the ʻāina, akua, kūpuna, and kānaka of Kahoʻolawe who had taken care of us for those four days. Some gave testimony, but everyone stood up one by one to introduce ourselves and the nations from which we come to the committee members. *Aloha. My name is..., and I am a Kānaka from.... Aloha. My name is..., and I am a European-Canadian settler from the unceded territories of the... nation.*

In a small way, our presence at the hearing that day was an act of Indigenous diplomacy and solidarity that provided an example of how grander versions may be envisioned and enacted in our own communities, which can include people of multiple kuleana. The experience at the legislature as well as the larger realizations by the settler students in the UHIP-IGOV exchange were also very powerful for me as a Kānaka Hawaiʻi on multiple levels. For one, it is very rare to have haole in Hawaiʻi recognize their positionality to the Native land and people of Hawaiʻi in a public setting. Unfortunately, it is more common for settlers to hide their true identities or let others assume that they are Hawaiian. In fact, when student after student from IGOV introduced

themselves as European-Canadian settlers, many of the Hawai‘i legislators had to stop them and ask if someone had instructed them to identify themselves in that way. It was uncomfortable for some of the lawmakers but extremely moving for many of us Hawaiians in the room. Secondly, as a Kanaka Hawai‘i educator who develops and implements ‘āina curricula in Hawai‘i, the reality is that most classrooms and programs are made up of a diverse student body with both Hawaiians and non-Hawaiians, ‘Ōiwi and non-‘Ōiwi. Therefore, it is important for educators to take lessons from successful ‘āina education programs like the UHIP-IGOV exchange and apply them to the development of curricula that support all students in exploring how they fit in to the genealogies of both the places that welcome them during the programming as well as the places that they will return to after the experience. Only then can they figure out their unique kuleana to these places and the Native communities of these places and then act on their kuleana in appropriate, productive, and transformative ways.

Unlike Gruenewald and Smith’s (2008) instructions for educators to encourage their students to indiscriminately “reinhabit” their places by “staying put and digging in,” the UHIP-IGOV exchange moves against these undercurrents of settler colonialism in Place-Based Education and resists the one-size-fits-all approach to engagement with ‘āina and community. Instead, it allows for the cultivation of various kanaka-‘āina relationships, beginning with the ones between participants and the places they engage with during the exchange. These places are not viewed simply as settings or locations where learning occurs; these places enter into relationships with participants, which create lasting bonds of reciprocal responsibility. Therefore, the focus on kuleana in ‘āina education is not just those kuleana that students carry back home but also those new kuleana to the ‘āina that host them during the program. We become a part of each other’s genealogies through shared experience. And it is this important outcome for which educators who develop and implement ‘āina education should be striving.

Whether kuleana come through genealogies based on blood lineage or shared experience, the mele “A Maunakea ‘o Kalani” helped me to view the recognition, acceptance, and fulfillment of kuleana—in theory and in practice during the 2012 exchange—as a process of (re)discovery and navigation of pathways. Moreover, the two lines that open this section helped to reveal the nature of these pathways (*ala nihinihi*) and where they lead after the program is over (*mole*). Our journeys along these paths may begin or make significant progress during an educational experience; however, for ‘āina programs such as the UHIP-IGOV exchange to be successful,

they must provide participants with the knowledge, skills, and confidence that they need in order to continue down the sometimes precarious, yet worthwhile paths back to the people, places, and practices for which they are responsible. In other words, the curricula and pedagogies of successful ʻāina education programs instill an additional kuleana in their participants to return along their *ala nihinihi a hiki a i ke mole.*

In contrast to much of the Place-Based literature, which speak of our places as a means to an academic end, the purpose of ʻāina education is so much more than gaining knowledge in order to get a good grade or even to participate appropriately in a given lesson or learning experience as part of the curriculum. Through my case study of the 2012 exchange, I discovered that the fundamental purpose of ʻāina education programs is actually to provide opportunities for participants to gain ʻike that will be crucial to their successful, sustained travels along their *ala nihinihi* back to the people, places, and practices that together constitute their *mole*—a foundation rooted in deep kuleana upon which visions for abundant, resurgent, decolonial futures can be cultivated. As one of the IGOV students expressed in their final group presentation when recounting their story of arriving at the two *piko* or summits of Kahoʻolawe, "once you get to the top, you cannot forget to reach out and help people still coming up" (IGOV participant, personal communication, March 26, 2018). A UHIP student said that we must take a cue from the koholā that showed themselves to us during our pīkai ceremony on the day of our arrival at Hakioawa: the diving, rising, and then jumping of the koholā is really "all about learning and bringing it back" (UHIP participant, personal communication, March 26, 2012). The koholā bring with them ancestral lessons, teachings, and affirmations that they learn in the realm of our kūpuna in the depths of Kanaloa and then share this ʻike kupuna with all of us so that we can, in turn, bring it back and apply it to our own work, communities, and homelands. If we zoom out and apply these lessons to our own *ala nihinihi*, these students remind us that we need to remember to turn around and bring our families and communities along with us on our journeys of ʻike acquisition and kuleana fulfillment. We must bring back the learning we experienced at different *piko* along these paths and share it with our people who were not able to go with us to the *piko* so that they can benefit as well. From an educator's perspective, it is not enough for students in an ʻāina education program to gain knowledge and be transformed themselves; the curriculum and pedagogy need to help them to make a conscious decision to return to their *mole* after the

program is over so that the learning and transforming will impact those for whom they have a kuleana to care.

I was able to measure the success of the UHIP-IGOV exchange using this *mole metric* when analyzing the wealth of qualitative data that I collected from both the post-questionnaires and my own participant-observations. For example, the students' presence at the Hawai'i State Legislature immediately after returning to O'ahu from Kaho'olawe was evidence of what one of the kūpuna and original Kua of PKO told us: "You leave Kaho'olawe, but Kaho'olawe never leaves you" (personal communication with a Kua of PKO, March 26, 2012). Even though we had returned to O'ahu, Kaho'olawe and our kuleana to it was very much still with us. Therefore, when we heard of the proposed legislation and its potential to negatively impact PKO and their ability to continue connecting kānaka and 'āina, we knew we had to do something. Our relationship to Kaho'olawe and our kuleana to act in protection of the island and its caretakers were too strong to ignore.

This kind of immediate, kuleana-informed action was not limited to those who traveled to Kaho'olawe as part of the 2012 exchange. One of the participants who traveled to Moloka'i shared a story about their observation of the impacts of the experience on high school students from a Hawaiian-focused charter school who traveled with the UHIP-IGOV kumu and haumāna to Moloka'i. While in Hālawa valley one day, their group worked with community members to prepare their lo'i kalo for planting. While they stood together in the mud walking in lines across each patch to hehi or stomp the lo'i floor in order to create a soft, level foundation to plant huli (kalo slips), the kama'āina of Moloka'i taught them a mele to chant as they worked. Come to find out that when these same students returned to their *mole*—the 'ili 'āina of 'Aihualama where they care for their own lo'i kalo as part of their school curriculum—their teacher observed them spontaneously chanting this same mele as they worked. No one told them to. It was not a pre-planned, follow-up activity. The words just seemed to bubble up naturally from their na'au because the meanings made sense for the context they were in. The mele had originally been learned on the fertile ground of Hālawa valley but were now being planted by these students in the fertile ground at the back of Mānoa valley so that new generations of kalo and kānaka can be grown and take root at their *mole* on O'ahu.

These two stories, while powerful, may give a false impression that returning to apply 'ike and fulfill kuleana is always easy, natural, and without difficulty. But, like Queen Emma and

her mele remind us, the return journey is often an *ala nihinihi* that requires careful footwork (nihi), thoughtful reflection (nihi), circumspect behavior (nihi), and energetic resolve (ʻeleu) until you reach your *mole*. In looking back at our time on Kahoʻolawe, especially our last full day, this important lesson from "A Maunakea ʻo Kalani" was manifested in the hard path we all had to travel back to camp at Hakioawa after our ceremonies at the two *piko* of Moaʻulaiki and Moaʻulanui. The loose earth that seemed to crumble beneath our feet, the steep decline that literally brought us to our knees, and the heat of the afternoon sun all served as physical reminders that reaching the summit is just the beginning of one's journey. In order for the ascent to have been worth it, the descent must be undertaken. It will be hard, it will be tiring, but if we rely on the knowledge, strategies, skills, and relationships we gained on our way to the *piko*, we will be able to map out our return path and then summon the strength to successfully navigate its twists and turns *a hiki a i ke mole*.

This lesson was reinforced later that evening after we had all made it back to camp. For our last night together on island, we gathered under the tents in a large circle and each shared something that impacted us, something that we learned and will take back with us to our own communities. It just so happened that many of the early speakers were the Hawaiian high school students who traveled with us to Kahoʻolawe. As we all sat and listened intently to their tearful reflections, a pattern began to emerge. In their own unique ways, they all seemed to be expressing their reluctance to return home. They did not want to go back to their busy lives of everyday responsibilities. They just wanted to stay on Kahoʻolawe and "be Hawaiian." After several students shared this same sentiment, one of the Kua jumped in. In a caring yet stern voice, they said that it was great that they felt so comfortable on Kahoʻolawe and most in tune with their identities as Kānaka Hawaiʻi here, but they reminded them that "it is easy to be Hawaiian on Kahoʻolawe" (personal communication with a Kua of PKO, March 24, 2012). There are no distractions (e.g., work, cell phones, social media, family responsibilities) so one is able to really focus on the ʻāina and participate fully in cultural and spiritual practices on the land alongside a community of people with similar intentions. It is at home when one has to do schoolwork, drive through traffic, answer emails, etc. It is at home when finding time to aloha ʻāina is the hardest. However, they also reassured us all that "there is still ʻāina beneath the buildings, roads, and sidewalks" back home on Oʻahu, and *that* ʻāina is also in need of our aloha. We cannot forget those places.

When we were all back on Oʻahu, one of our UHIP classmates reflected on this important lesson in their final group presentation. They realized that we can take what we have learned on Kahoʻolawe and apply it to our work outside Kahoʻolawe, even in an urban center surrounded by settler colonial structures. "You can bring ceremony home with you," they said (UHIP participant, personal communication, March 26, 2012). By practicing ceremony on the land, even if it is as simple as sharing a mele to ask permission to enter a space or bathing in the ocean to cleanse yourself, we as Kānaka Hawaiʻi are able to communicate with our kūpuna who still reside in these highly developed or occupied places. In turn, our ancestors recognize us and we recognize and honor them (IGOV participant, personal communication, March 26, 2012).

This was a powerful lesson for all of us to hear and grasp in that moment on Kahoʻolawe, but as one of the IGOV students shared later, it was a lesson that had immediate relevance the very next day when we all traveled back across the ocean to Maui. While on Kahoʻolawe, they remembered feeling something greater than themselves so they did not care about make-up, how they looked, etc. But, as soon as they set foot back on Maui, they found themselves starting to care about their appearance again. They were surprised at how quickly their mindset started to shift back, and how they had to consciously fight to keep the Kahoʻolawe frame of mind (IGOV participant, personal communication, March 26, 2012). As I think back to the aforementioned moment in our final circle on Kahoʻolawe when one of our Kua had to basically scold us all for resisting our return home, it was as if they were telling us that the work we had engaged in on Kahoʻolawe was valuable, but it would only become significant and long-lasting if it transformed how we think about and carry our kuleana to our own ʻāina back home. The turbulent crossing of the ʻAlalākeiki channel; the treacherous landing on the rocky shores of Hakioawa; the early mornings; the saltwater showers; the emotional conversations; the long, hot days clearing the alaloa; and the steep climb up to the *piko* and then back down were all just training for the real work of traveling our *ala nihinihi a hiki a i ke mole* once we returned home.

Even though this was a hard lesson to learn, it did not deter the UHIP-IGOV participants from sharing overwhelmingly in their post-questionnaires about their plans to "step up their game" in terms of applying what they had learned from Hawaiʻi and Hawaiians to fulfilling their own kuleana on their own lands with their own people. Here are a few examples:

> Make it personal- I did my best to remind myself of how to apply this learning & lessons back home- how to reengage myself in my own community's struggles in a way that reflects the values

> I learned from the people here; especially in an embodied, physical, experiential way by the PKO crew on Kahoʻolawe.
>
> I have a tremendous amount of inspiration & I know I can be on the land & be happy. When I go home I will continue to practice land-based activities & ceremonies.
>
> The presence of language was very inspiring. The young people speaking + taking pride in their culture really motivated me to work with the youth back home again.
>
> I definitely have a better understanding of actual on the ground land restoration efforts. Kahoʻolawe has really set the bar for me in the work I will and want to do in my own communities.
>
> There are many new relationships developed, that I will truly value for the rest of my life. I was so inspired by the young people I met & the students of our class. The use of language, practice of culture & doing that which is necessary to remain Kanaka Maoli, really makes me want to step my game up as well.

As the quotes above and the stories of immediate impact shared earlier demonstrate, the 2012 exchange provided the context and direction needed to increase the probability that participants would apply concepts and perpetuate practices learned and experienced during the exchange long after the program was over. In fact, 100% of participants answered "yes" when asked on the post-questionnaire if they would apply lessons learned from Native Hawaiian people, our culture, and our history in their work back home. The limits of my case study at the time did not allow me to follow up with any of these participants to confirm if what they had predicted about applying lessons learned actually came to pass in their own lives after the exchange. However, the words and actions I collected and observed at the closing of the exchange provided glimpses into what was likely ahead for the 2012 UHIP-IGOV kumu and haumāna. Moreover, my own story of returning to fulfill kuleana, with which I will end this chapter, gave me confidence at the time that if the curriculum and pedagogy of the UHIP-IGOV exchange had instilled in me a commitment to huli hoʻi, turn and begin traveling my *ala nihinihi* back to my *mole*, then I could not have been the only one.

No ʻEmalani Nō He Inoa[103]

[103] This is the last line of "A Maunakea ʻo Kalani," which Mary Kawena Pukui translated as "In honor of ʻEmalani" (de Silva, 2006, p. 10). This final section of the chapter is about my first trip to Maunakea, my way of honoring Queen Emma and the kūpuna of the mauna for allowing me to engage with the words, concepts, stories, and places of their mele in my research.

As a student of Māpuana and Kīhei de Silva, I was taught early that researching the many-layered meanings of our mele and hula and then presenting them on the land for the purpose of honoring the place and remembering the people and events connected to that place are all a part of what is required when you accept the kuleana to practice traditional hula. This kuleana is one I carry with me in all aspects of my life, including my participation in the 2012 UHIP-IGOV exchange. Furthermore, it was my involvement in the exchange as a student and participant-observer that helped to reaffirm my commitment to this kuleana of connecting research and practice. My study of the exchange had brought the words of "A Maunakea ʻo Kalani" to the fore during my data analysis, and it was this engagement with the concepts, lessons, and images of the mele for my research that eventually drove me to return to the actual *ala nihinihi* of Queen Emma and the *piko* of Maunakea to *ʻike maka iā Waiau*.

After spending significant time reading and rereading the mele alongside my case study data, I got to a point in my analysis when I knew I could no longer talk about Emma and her trip to Maunakea without having my own *ʻike maka* experience at *ka piko o Wākea*. It was as if the Queen and the mountain were calling me back, and I knew I had to go. Without literally traveling along Queen Emma's path myself, I had no kuleana to continue talking about it metaphorically in terms of what it reveals about ʻāina education and its role in helping participants to identify their various kuleana (new and existing) and then prepare for the precarious, yet worthwhile pathways to fulfilling these kuleana once the ʻāina education program is over. I needed to honor and deepen my relationship with Emma and Maunakea, because relationships like these are at the core of our identities and epistemologies as ʻŌiwi.

Queen Emma understood this when she made the decision to travel to Maunakea, the *piko* of the Hawaiian world, in 1881. In my contemporary context, I was also seeking validation from her and the kūpuna who still reside on Maunakea about decisions I had made so far in terms of my research. Like Queen Emma, I knew I needed to be in their presence in order to strengthen our relationship and ask for their participation in and support of my work. This can be seen as a form of "collaborative analysis" that Opaskwayak Cree scholar Shawn Wilson (2008) speaks of in his book, *Research is Ceremony*. This particular data analysis method "allows the results to be encircled within a set of ideas and relationships" (pp. 121-122). As a result, "the more relationships between yourself and the other thing, the more fully you can comprehend its form and the greater your understanding becomes" (p. 79). Below is an account of my journey to

Maunakea in early 2014 when my kūpuna without question became collaborators in my research. They helped to validate decisions I was making, make deeper sense of the ʻike that I had collected and the findings that were emerging, and provide integrity and credibility to my overall study and approach.

Coincidentally (or not), around the same time I had this revelation, my close friends from Hāmākua, Hawaiʻi were planning a trip up to Maunakea to offer hoʻokupu at Waiau, which had shrunk to alarmingly low levels just the year before. In a somewhat spur of the moment decision, I caught a plane to Hilo one Friday night and was in the back of an old four-wheel drive pick-up truck (named Piʻikuahiwi) early the next morning making my way to the beginning of the Old Mānā Road on the outskirts of Waimea. After a bumpy three-hour drive from Wahinekea to Puʻu Lilinoe without incident (e.g., there was no rainstorm to force us to take cover under a shelter of māmane branches), we parked our truck along the side of the road and began our final ascent on foot to Waiau. This path was not easy or smooth; one may even refer to it as precarious. The air was thin and cold, making it hard for me to catch my breath and forcing me to keep my head down and take slow, deliberate steps along the rocky trail. When I reached the top of the hill, I looked up and saw with my own eyes the place I had read about, chanted about, danced about, and dreamed about for so long…*kēlā wai kamahaʻo i ka piko o ke kuahiwi*.

We had entered the realm of Wākea. This was the site where Emma, more than a hundred years ago, immersed herself in the regenerative waters of Waiau, which strengthened her relationship with her ancestors and validated her seniority of rank to rule the nation. This was the site that inspired the writing of eight mele commemorating Emma's journey to *ka piko o Wākea*. And this was the site where I knelt at the water's edge and offered pule along with the first and last of the eight mele in honor of Queen Emma, as well as Wākea, Lilinoe, Poliʻahu, and all the other akua and kūpuna who have been there and still reside there.

Photo taken by No‘eau Peralto of my ho‘okupu of mele and hula to the kūpuna and akua of Waiau and Maunakea during my first trip to *ka piko o ke kuahiwi* in early 2014.

My chanting and dancing of mele written for that exact place about people who practiced their own rituals at that exact place “served the function of commemoration allowing present day participants [like me and my friends] to recall an event, or ritually re-enact a narrative of the past” (Kikiloi, 2012, p. 68). Waiau and Maunakea are

> not just random places of coincidence but rather ones where mana was known to be formed, built up, and concentrated. Through commemoration, that is the layering of important historical events on top of each other, the mana of these places, their historical events, and associated actors [are] doubled and glorified. It is through this cultural repetition between the past and present, ancestors and descendants, place upon place, that mana [is] continually established. (Kikiloi, 2012, p. 25)

The mana of Waiau and the kūpuna who cleared the paths we now travel were all present that day in various forms, some visible and tangible right before our eyes and others only perceptible by our na‘au. I can only hope our presence that day served to add to the collective mana of the place and the ongoing narrative of our people who continually travel the *ala nihinihi* to reclaim our rightful place in the history and genealogy of Maunakea; to reconnect with our akua, ‘aumākua, and kūpuna who make Mauna a Wākea their home; and to reaffirm our kuleana to restore ea to the sacred mountain as well as our own kulāiwi across Hawai‘i. For me, the response from kūpuna that day that manifested in changes in the environment, which I witnessed as I danced “A Maunakea ‘o Kalani,” were validation enough for me to know that what I was doing was pono and I should feel confident to continue on with my research.

Upon returning home to Oʻahu, the impacts of this experience continued to resonate when I realized my direct family ties to the ahupuaʻa that surround and include Maunakea, further adding to my layered understanding of what drove me to return to *ka piko o Wākea* in the first place. It was not just Queen Emma and the divine ancestors of Maunakea who were calling me back, but my own kūpuna as well. As I reflect back on this transformative experience, I know for sure that "Indigenous research is a life changing ceremony," (Wilson, 2008, p. 61) and that its purpose is "to build stronger relationships or bridge the distance between aspects of our cosmos and ourselves. The research that we do as Indigenous people is a ceremony that allows us a raised level of consciousness and insight into our world" (Wilson, 2008, p. 11). In order to fully employ my unique, kupuna-lensing method of data analysis and interpretation, I needed to establish and strengthen my relationship to all my kūpuna by traveling to Mauna a Wākea and engaging in ceremonial practices involving pule, mele, and hula so that I could begin a dialogue with them about my research. By bridging the sacred space between my kūpuna and myself that day, my consciousness was raised and my confidence to continue was affirmed.

CHAPTER 5

SEEDS OF ʻĀINA EDUCATION SPROUTING & TAKING ROOT:

CASE STUDY, YEARS TWO & THREE (2015 & 2016)

Opening our homes to hoa kipa...is an important aspect of our culture...
it is an important act of everyday resurgence.
(M. Saffery, open-ended response, 2015 post-questionnaire)

I remember I was nervous. We had only met one of the four IGOV students who were about to stay with us for two weeks. Would they be comfortable in our home and with us? Would we be able to feed them well? Would we have anything in common? Would they be interested in learning about our people and places? Would we even feel comfortable sharing those things with them? And, ultimately, would we be able to host them as well as we were hosted in Cheam during our first UHIP-IGOV exchange in 2011? All of these questions swirled around in my head as my kāne and I drove to the airport to pick up our hoa kipa (invited guests), and they remained in the back of my mind as we made our way to Kailua and welcomed them into our home. Over time, as we talked story over meals together on our back lānai, laughed as we washed and dried dishes, and debriefed on our many car rides to and from class every day over the Koʻolau mountains, my worries began to dissolve and the awkwardness between strangers began to fade away. We did not know it at the time but every one of these seemingly small, everyday interactions were bringing us closer together and allowing for relationships to be developed, which then opened up space for real, honest sharing and growing to occur. As the days passed, we began to stay up later and later telling stories about our families, our homelands, and our struggles as ʻŌiwi dealing with the effects of colonization every day. Surface conversations began to go deeper as we allowed each other wider glimpses into our lives. We listened, supported, validated, and challenged each other all the while realizing that even though we have differences, we are connected as Indigenous people, whether we are from an island country in the middle of the Pacific or from a plains people in the middle of Turtle Island.

In 2015, a new cohort of students from UHIP and IGOV came together exclusively on the island of Oʻahu to explore how to enact everyday practices of resurgence through convergence—coming together in critical praxis around themes of food sovereignty and community organizing. My kāne, Kaleo Wong, and I had both participated in the 2011 and 2012 exchanges in a variety

of ways—as a student, researcher, community member, guest—but 2015 would be the first time for us to fully take on the role of hosts when we opened our home to four IGOV students to live with us for the duration of the two-week program. While the planned activities for the 2015 UHIP-IGOV exchange were absolutely valuable, the spontaneous, unplanned activities that we engaged our guests in before and after class and on weekends are some of the most vivid memories that I carry with me to this day. I can still tap into the anxiety I felt in anticipation of meeting them for the first time as well as the sensation of that slowing melting away and being replaced by a sense of familiarity, understanding, and closeness that I cherish even now.

The learning and growing that happened around dinner tables, during car rides, on a canoe, and in our backyard complemented what was happening during the planned curriculum, but in many ways also seemed to become for our small group a necessary foundation upon which to then participate in the scheduled learning experiences of the exchange. In the end, spending time together socializing and engaging in cultural activities at our home, on our lands and waters, and immersed in our community made the deepest, most long-lasting impacts on not only how I think about the themes of convergence and resurgence but also how these concepts and practices relate to ʻāina education. I did not realize it at the time, but when I look back on it now, it seems fitting for an exchange focused on everyday Indigenous convergence and resurgence that the most memorable experiences would be of those associated with the everyday act of hosting hoa kipa and the relationships that resulted from the convergence on the land of kamaʻāina (hosts, children of the land) and malihini (guests, visitors from afar). In fact, it was the experience of developing and nurturing this guest-host relationship that did the most to water the seeds of my emerging framework for ʻāina education. These seeds were planted in 2012 after I analyzed my first set of case study data through the ancestral lens of "A Maunakea ʻo Kalani," but it was my second case study of the 2015 UHIP-IGOV exchange that watered and fertilized the ground in which they were planted so that they could then establish themselves and begin to sprout in areas that were both anticipated and slightly unexpected. The majority of this chapter will focus on my analysis of findings from the third and final year of my case study of the UHIP-IGOV exchange in 2016. However, in order to properly tell the story of the evolution of my case study and why this final year was eventually added, I need to begin this chapter with a brief discussion of the second year of my case study in 2015.

Ua Lawa Anei Kuʻu Lei[103]: The 2015 UHIP-IGOV Exchange

The title of the UHIP-IGOV exchange in 2015 was "Piko: A Convergence of Resurgence." Participants individually and collectively explored how to enact everyday practices of resurgence through convergence by engaging in diverse forms of *piko*. Week One of the program began with a convergence of ideas around Indigeneity and Ethnic Studies in the Pacific Islands when participants attended an academic conference at the UH Mānoa campus. This was followed by a convergence of people on and with the ʻāina when our group worked alongside the staff and volunteers of two Hawaiian non-profit organizations—Kākoʻo ʻŌiwi of Heʻeia and Hoʻoulu ʻĀina of Kalihi—to huli ka lima i lalo, turn our hands down to care for the ʻāina. The UHIP-IGOV kumu also organized for the 2015 participants to engage in a sequence of trainings inspired by the edited volume *A Nation Raising* (Goodyear-Kaʻōpua, Hussey & Wright, 2014) around the concepts of piko, kuleana, and ea and how they intersect with politics and mobilizing community for real-life movements of resistance and resurgence. Through these experiences, the readings, and in-class discussions, participants were encouraged to develop strategies and practices grounded in aspects of resurgence and everyday forms of activism. To this end, the final project required each participant to write a short piece to be considered for an edited volume that would eventually be titled *Everyday Acts of Resurgence: People, Places, Practices* (Corntassel, et al., 2018).

After the first year of my case study of the UHIP-IGOV exchange in 2012, relationships were established, the methods that I used to collect my data were developed and tested, and the theoretical tool that I used to analyze these data had emerged—the mele, "A Maunakea ʻo Kalani." In this second year for my case study of the 2015 exchange, I assumed the same two roles of student and researcher; my approach involved the same data collection methods (pre- and post-questionnaires[104] and participant-observation field notes) and data analysis method (kupuna lensing) with only slight revisions to the questionnaires based on lessons learned from

[103] This can be translated as, "Is my lei complete?" It references a common phrase found in ʻōlelo noʻeau and mele, "Lawa ka lei," meaning "the lei is sufficient, complete to a level of satisfaction." My study of the 2015 UHIP-IGOV exchange was supposed to be my second and final case study year. However, in my analysis of the data collected during that year, I realized that the lei I was weaving about ʻāina education may not actually be complete quite yet. I needed a few more pua before I could truly say, "ua lawa kuʻu lei," my lei is now complete.

[104] See copies of the actual 2015 questionnaires in Appendix C and D.

Year One; and Queen Emma and her mele continued to guide my analysis of the new data sets, thus reinforcing the relevance and validity of "A Maunakea ʻo Kalani" as my tool for data analysis.

Twenty-five (25) individuals in the 2015 exchange participated in my study that year. They were part of two groups: 1) current and former students from UHM and UVic and 2) professors from UHIP and IGOV. Of these 25 participants, 17 students completed both pre- and post-questionnaires (7 from UHM and 10 from UVic). All responses from these 17 students on both their pre- and post-questionnaires were analyzed along with my participant-observations from throughout the two-week program. For more information about the student participants, please see Table 2 below.

Table 2. 2015 UHIP-IGOV Exchange Participants (Students) Who Completed the Questionnaires (n=17)

	Demographic Information	**Totals**
	First-time enrolling in exchange	11
	Multiple times enrolling in exchange (2 second-timers, 3 third-timers)	5
	Left blank	1
Degrees being sought (ALL Graduate Students)	Political Science/Indigenous Politics (1 MA, 5 PhD)	6
	Education (1 PhD)	1
	Total UHM Students	**7**
	Indigenous Governance or Indigenous Leadership (1 MA, 5 PhD)	6
	Alumni of IGOV MA program preparing to enter the IGOV PhD program in the coming semester	3
	Alumni of IGOV MA program pursuing a PhD at another institution (University of Saskatchewan)	1
	Total UVic Students	**10**

After engaging in a process of kupuna lensing of my 2015 qualitative data, the same core concepts from the mele "A Maunakea ʻo Kalani" (*ʻike maka, piko, ala nihinihi,* and *mole*), which first revealed themselves in 2012, remained firmly planted at the foundation of my framework for ʻāina education. Therefore, the most valuable outcome of my study of the 2015 exchange did not result in any dramatically new findings, or the planting of any brand new seeds of understanding. Instead, it was the sprouting and growing of these original seeds that then

revealed additional dimensions of *ʻike maka praxis*, *piko praxis*, the *mole metric,* and returning along one's *ala nihinihi*.

The development of these core components of my theoretical and pedagogical framework were most apparent when I analyzed the responses of participants on their 2015 post-questionnaires. Their words helped to reinforce the central role of kanaka-ʻāina relationships in the exchange and how building these relationships in all of their complexities relate to each of the core components. For instance, one IGOV student shared on their post-questionnaire that "working the land" and "getting your hands dirty" was essential to their "connecting the ancestral knowledge and practices to preparing for future generations." They realized that they could share the skills and strategies that they learned from working in the loʻi of Kākoʻo ʻŌiwi and the lands of Hoʻoulu ʻĀina more "broadly to reconnect others and engage them in this work." Moreover, this participant suggested that when kanaka and ʻāina come to see, know, and understand each other through examples of *ʻike maka praxis* like what they described*,* the experience can also be "very healing and informative" (IGOV participant, open-ended response, 2015 post-questionnaire). Similarly, another IGOV student shared, "I felt deeply connected to the land and people, mainly because I felt love from the land itself. I also had a deep sense that my grandmother was present and that she was peaceful here" (open-ended response, 2015 post-questionnaire). This participant's response reminds us that the convergence of kanaka and ʻāina does not only involve those people and places who are physically present in a particular moment. This important *piko* often welcomes in the ʻāina and ʻohana who we bring with us wherever we go, and in doing so, they also can experience the positive, healing effects of this convergence.

Other *piko* that IGOV participants spoke about in their post-questionnaires included the convergence of different people—"academics, community members, elders and children"—and the linking of "the local community to the university." However, it was not just these initial connections that made an impression on the participants but also the future implications of these *piko* for the larger movements of ʻŌiwi resurgence. For instance, when commenting on the enduring relationship that they have made with other Indigenous people, one UHIP participant explained, "The relationships formed I believe will last and we can all draw strength from one another in this decolonial struggle" (open-ended response, 2015 post-questionnaire). Finally, the curriculum and the pedagogy of the 2015 exchange provided opportunities for participants to undergo "careful reflection on what is and isn't our kuleana" (UHIP participant, open-ended

response, 2015 post-questionnaire) and how best to return and fulfill these kuleana once the program was over. This kind of introspection was incredibly powerful and transformative for many participants, kumu and haumāna alike. For example, several participants mentioned that the Kahoʻolawe trip (from the 2012 exchange) was "one of the most transformative experiences" for them (IGOV participant, open-ended response, 2015 post-questionnaire). Some even said it was as if they "left their old selves on Kahoʻolawe and were now new versions of themselves" (IGOV participant, personal communication, March 9, 2015). Similarly, a UHIP participant made note of how the IGOV kumu often mentioned in their lectures how they applied experiences learned in the exchange back home in their community, their teaching, and their research (open-ended response, 2015 post-questionnaire).

The impact and transformative power of these changes are nicely summed up by an IGOV participant on their post-questionnaire who asserted:

> This exchange has literally changed the shape and texture of my own personal decolonization work as well as that of my academic work. I have shared what I have learned with my family and feel they also have benefited immensely. I think this exchange has been one of the most powerful and transformative experiences I have had. Thank you!

Whether it was personal, intellectual, or spiritual, the transformations that the participants describe above, and that I also witnessed myself as a participant-observer in the 2015 exchange, appeared to inspire them to return to their *mole* along their *ala nihinihi* so that the learning and transforming that they experienced during the exchange would continue to ripple out and impact those to whom they have a kuleana to care for now and into the future. With evidence such as this, the 2015 exchange certainly scored high on the *mole metric.*

The voices of those who graciously participated in my research in 2015 have all contributed in some way to my further understanding of the core components of my emerging theory and pedagogy for ʻāina education as articulated through the words and images of "A Maunakea ʻo Kalani." However, it was my hosting of the four IGOV students in my home during the entire exchange that became the most consequential experience of my second case study year not only as a student/researcher (participant/observer) in the program but also personally as a Kanaka Hawaiʻi scholar and practitioner who is committed to movements of Indigenous resurgence in my own community. Here is how I described the experience at the time I filled out my own post-questionnaire immediately following the exchange in 2015:

> The convergence that can happen when different ʻŌiwi come together through the intimate guest-host relationship (sharing stories, participating in cultural practices together on the land, sharing food, etc.) . . . is an important act of everyday resurgence.
>
> For me, the most valuable experience was being able to host several IGOV students in our home. It opened my eyes to how important the guest-host relationship is to Indigenous culture. I have been a guest many times in past exchanges and cross-cultural experiences but this was one of the first times I hosted during the UHIP-IGOV exchange. Even though it was hard and tiring at times, it was one of the most invaluable examples of everyday acts of resurgence—feeding one another, sharing stories, realizing areas of commonality and difference, making lei together, taking them to our wahi pana, etc. In a way, I shared my piko with them and it became theirs as well.
>
> While the planned activities for the exchange were valuable, the unplanned activities—those at the beach, my home, dinners, hula concert, paddling—will be some of the most memorable and long-lasting. In a way, it seems fitting for this exchange that focused on everyday acts of resurgence. My convergence with my classmates was definitely an opportunity for me to practice my resurgence.

Every opportunity I had to comment on this hosting experience on my post-questionnaire, I took it, whether I was asked to reflect on the achievement of a goal I set at the beginning of the exchange or to share the most valuable experience from the exchange or to explain the reason for my overall rating of the program. The relationships I developed with my hoa kipa from Turtle Island through daily interactions that took place primarily outside the planned curriculum shaped the entire exchange experience for me. The guest-host relationship emerged as a significant *piko* of ʻāina education programs. Even though I learned through my analysis of the 2012 exchange that ʻŌiwi need to welcome each other onto each other's homelands as a part of Indigenous diplomacy, the specific guest-host relationship as it relates to ʻāina, Indigenous solidarity building, in part through educational programs like the UHIP-IGOV exchange did not appear as clearly in 2012 as it did in 2015. I am certain that the reason for this increased clarity was that I fully assumed the role of host during my second case study year—and not just in terms of being a part of the collective hosting of the IGOV kumu and haumāna in my homeland of Hawaiʻi alongside the other Kanaka Hawaiʻi participants in the exchange, but in my actual hosting of a group of IGOV classmates in my home on my kulāiwi of Kailua. It took my own *ʻike maka* experience as a kamaʻāina caring for malihini—from feeding them and providing them with a place to stay to taking them out into my community and onto my lands and waters—that allowed me to see, know, and understand firsthand what it means to assume the kuleana of kamaʻāina in relation to invited malihini.

Every day, Kaleo and I tried our best to offer our IGOV class/housemates an opportunity to *ʻike maka iā Hawaiʻi*, experience Hawaiʻi firsthand through our kamaʻāina perspective. For example, we borrowed one of our local canoe club's six-man canoes and took our hoa kipa out to paddle along the coast of our ahupuaʻa. We took our time, making sure to stop along the way so that we could call out the names of each wahi pana as we paddled by, from Kanukuokaʻelepulu to Pōpōiʻa, the sacred point of ʻAlāla to the ridgeline of Kaʻiwa, and then beyond the reefs to the Mokulua. Providing them with a perspective of our ʻāina from the sea was unique not only visually, but also because it allowed us to create our own kīpuka (safe place) out there on the water away from the prying eyes of the settler dominated, tourist mecca that now painfully characterizes our beloved Kailua for visitors and locals alike. From just off shore, our ahupuaʻa seemed quieter, time slowed down, and we could just sit and tell stories of our place and people uninterrupted as the canoe bobbed up and down on the same swells that once moved and embraced the waʻa of our kūpuna.

On another day, Kaleo took our hoa kipa to work with him. As a conservation biologist at the time, he was headed to Kohelepelepe, a crater on the southern end of our district of Koʻolaupoko, to replant maʻo hao hele, an endangered, endemic plant that only exists naturally in Hawaiʻi and nowhere else in the world. He provided them with an opportunity to huli ka lima i lalo, turn their hands down to the land and help bring life back to this storied yet vulnerable ecosystem. As explained in the earlier chapter, ma ka hana ka ʻike, through working on the land alongside those who know our places the best, the IGOVers learned more about Hawaiʻi, our natural environment, and the things that are threatening our native species than they could have in a classroom or through assigned readings. Simultaneously, our ʻāina got to know them as Indigenous allies, as people who are willing to care for places even when they are not their own, and as ʻŌiwi whose kūpuna travel with them and guide them in their interactions with other ʻŌiwi (people, plant, and place). Through this one day of work, our guests differentiated themselves from the malihini that crowd our beaches and trample over our sacred sites. These malihini were invited by us kamaʻāina, and they did everything they could to show respect and appreciation for the places and people that welcomed them. They were not just interested in taking and consuming but instead learning and giving back.

However, it was not all rainbows and sunset canoe rides. Hosting is hard. What do our guests like to do? What do they like to eat? Do we have enough in common to always have

things to talk about? What if I just want to go to bed instead of staying up late to socialize? Those were all real questions that I had to wrestle with throughout the two weeks we were together. In the end, however, the most difficult part of hosting was none of the above. It turned out to be the mirror that it held up to Kaleo and me as kamaʻāina, revealing how much farther we have to go down our *ala nihinihi a hiki a i ke mole*. When you take your guests on a tour of your territory, for example, do you know the traditional names of all the places you are passing by so that you can call out to them and introduce them properly to your hoa kipa? Do you know their stories well enough to retell them in the moment? When you are talking story after dinner about important moments in our nation's history, do you know enough of the details to have the story make sense to people who have never heard it before? We realized quickly that talking with people who already know about the overthrow or attempted annexation, for example, is easy because you all are starting on an equal footing of understanding. But, when you are having those same conversations with people who are brand new to the topics, and they start asking follow-up questions, you find out how much of the story you may not know, at least not well enough to tell it to people with no context to fall back on.

It was my experience of feeling inadequate and embarrassed at times when I did not know the answer to a question from one of my IGOV classmates or did not know the full story of a particular event in our nation's history when I realized that an equally important learning outcome for programs that encourage cross-cultural exchange and hosting of ʻŌiwi on each other's lands can be the recognition of what one does not know or needs to spend more time learning about or engaging in because it can inspire participants to continue traveling along their *ala nihinihi* after the program is over. Kaleo and I learned that one of our main kuleana as hosts was to share enough of our place, people, culture, and history with our guests so that when they go home, they will leave with a deeper understanding and appreciation for Hawaiʻi and Kānaka Hawaiʻi. For most of our IGOV classmates, it was their first time in Hawaiʻi and first time meeting Hawaiians, so we were highly conscious of the impression were we making. Ultimately, we needed to make our kūpuna proud, and unfortunately there were times when I felt like I came up a little short. The experience of hosting was tiring at times. It was even awkward and embarrassing at times. But, it was all worth it. These discomforts did not dampen the amazing experiences we shared with people who would eventually become like members of our own

family. In fact, it was the collection of these diverse experiences that led to the most valuable transformations for me personally and in terms of my research.

I would like to end this opening section with one final story from my case study of the 2015 UHIP-IGOV exchange that best illustrates the complexities of the guest-host relationship and its role as an important *piko* or site of convergence and resurgence in ʻāina education. The story begins one week into the exchange when the weight of the kuleana to host really became apparent. However, by the end of this story, our shouldering of this kuleana as kamaʻāina for our invited malihini revealed its true rewards and blessings.

The 2015 UHIP-IGOV exchange was held in the middle of March, which just happened to coincide with my hālau hula's annual concert fundraiser. Holomua ka Noʻeau is our biggest event of the year to help us raise funds for our trip to the Merrie Monarch Hula Festival in Hilo. It requires hours of practice for weeks leading up to the concert, learning and memorizing new hula and oli, sewing and ironing costumes, and gathering fern and flowers for making our own lei. When I first realized the overlap of the exchange and the concert, I thought to myself, "Oh no! How am I going to prepare for Holomua while simultaneously hosting four people and having to make sure they are cared for?" Preparing for this annual fundraiser for my hālau is one of the busiest times of the year for me, so trying to imagine adding the kuleana of hosting people, in my house no less, at the same time was quite daunting. Particularly, I worried that my kuleana to hula would take my time and attention away from those I was supposed to be looking after, thus falling short of fulfilling my kuleana as a host. But, Kaleo and I had already agreed to open our home to them, so we had to figure it out.

One of the most important and time-consuming tasks in preparation for Holomua every year is making our lei—gathering the materials, preparing them, and then actually braiding, twisting, or stringing them into various lei. I am lucky that my mother was an avid cultivator of Native and culturally significant Hawaiian plants, therefore, for most of my lei, I generally have everything I need already growing in my own backyard. But, it still takes hours to pick each frond of lauaʻe (a type of fragrant fern commonly used in lei) or lāʻī (ti leaf), clean, separate, trim, and sort them before the wili (twisting) or haku (braiding) process can actually begin. Additionally, our lei-making kuleana in 2015 was especially significant because the theme of our concert was *Kuʻu Pua, Kuʻu Lei Aloha—My Flower, My Beloved Lei*. It featured five oli, eight hula ʻōlapa, and fifteen hula ʻauana, all of them composed for various flowers and the beloved lei

into which they are fashioned (de Silva, 2018). Our lei that we would be wearing that evening were going to be at the center of every story we would be telling through our mele and hula, so extra care and attention had to be paid to making our lei that year. Given this context, in many ways it would have been simpler for me to just excuse myself from the group and go outside to make my lei on my own. In fact, this process is something I usually like to do alone anyway. It is a time for me to be quiet, run through my mele and hula in my head, and just be with the plants my mom tended so lovingly for so many years. However, this year I was not alone, and it did not seem right to exclude my ʻŌiwi guests from witnessing and participating in a cultural practice that inspires the everyday resurgence of my identity as a Kanaka Hawaiʻi and hula practitioner. Therefore, I decided to break with my tradition and ask the two wāhine staying with us to help me pick, prepare, and make my lei. And I am so glad I did.

We were entering the second week of the exchange, so the rapport I had with Christine and Nikki was already established. If these good feelings had not been present, I would not have invited them to participate in this cultural practice with me. We are taught by our kumu and kūpuna that, like making food, when you make lei you are not only weaving together pua and liko (flowers and leaf buds) but also all the feelings that are within and surrounding the lei-maker. Any negative energy can become a part of the lei and cause it (or its wearer) to be weak and fall apart. I was definitely conscious of this teaching when I asked Christine and Nikki to help me and shared it with them as part of my explanation of the importance of lei in our culture as well as in the tradition of hula. Once this foundation was laid, I demonstrated how to select and pick the fronds of lauaʻe— not too young, not too brown, not covered in spores, but just right. I then stepped back and let Christine and Nikki start to gather. The love and care that they had already shown to us and our home were evident right away in their work that afternoon in the lauaʻe patch under the kukui tree that my mom had planted. As I watched them out of the corner of my eye, I could see the respect that they displayed in every step they took, softly and unobtrusively (nihi) navigating through the fern making sure not to crush the leaves beneath their feet. I observed the attention they paid in inspecting each frond to make sure they were picking the ones that I had described so as to not let any go to waste. I noticed how they gently held their stacks of lauaʻe in one hand, making sure to place every new frond neatly, iwi to iwi (midrib to midrib), on top of the last. Finally, when we all sat together at my lānai table and brought our three different stacks together, you could not tell which ones I had picked and which ones they

had picked. They were all gathered with the same careful, loving intentions. When I saw our three piles lined up neatly side-by-side, I knew this lei would be special.

The next step was to clean, sort, and separate each frond into individual leaflets. Again, after a quick demonstration, they started the process of breaking down the laua‘e so that I could start the base of the lei. I deboned and braided lā‘ī as they snapped and sorted laua‘e. When my base was ready, I began pulling pieces of laua‘e from their piles and started to haku them into my lei po‘o (head lei). It was at this point that the direct instruction stopped and the everyday practice truly began. As time passed, their hands became ma‘a or accustomed to the work, and we began to move in sync as I shared more about lei and hula and the intimate, spiritual relationship that ties them together. At the same time, Christine and Nikki began to share stories of their own about gathering medicines from their lands and the significance of that practice to their ceremonies back home. With every lau I picked up off the table and braided into my lei, I was also picking up a story, a name of a plant, person, or place called out in that story, a memory or a feeling connected to that story. And in no time, my lei po‘o (head lei) and lei ‘ā‘ī (neck lei) were complete. I showed my two hoa kipa how I wrap my lei in dampened paper towels, put them in my special lei Tupperware, and place them in the refrigerator just right so that they will not freeze overnight. But, right before putting the lid on the container, I distinctly remember looking down at the lei and then back up at them and saying:

> Mahalo—thank you for helping me. Thank you for making my lei strong. Through this lei, I will bring you both and all your stories with me on stage tomorrow night, and I hope you see them reflected in my face, in my hands, and in my voice.

We hugged and then I closed the lid. To the untrained eye, this afternoon spent together gathering and cleaning laua‘e and then talking story as I made my lei may have looked uneventful, mundane even. But for me, it was probably one of the most touching experiences of the exchange that year. It was not planned, and I am somewhat ashamed to admit that initially I was trying to figure out a way to finish my lei when everyone was gone so that I could just get them done. But, there was a different plan for us, and thank goodness I listened and surrendered to it.

The next night at Hawai‘i Theater, as I waited backstage wearing my two lei of lā‘ī and laua‘e from my yard made by three sets of hands, I found myself standing taller and more excited for the curtains to open so that I could catch the eyes of Christine and Nikki in the audience and say to them without a sound, “Look how beautiful our lei turned out. I’m so proud to wear them

tonight. Mahalo e nā hoa." But, before we could have that moment, Uncle Kīhei had a few words to share with everyone present (practitioner and audience) to open the show. As usual, they were insightful and inspiring words, but they ended up resonating especially deep for me that night because of the lei-making experience I had shared with my hoa kipa only a day earlier. Uncle Kīhei spoke about lei and, how like hula, they have "suffered much co-optation and attempted assimilation at the hands of colonizers and capitalists" (de Silva, 2018, p. 19). From props for movies set in Hawai'i with actors from far-off places assuming our identities, to lavish, expensive adornments for dancers on competition stages, he reminded us that these are not the images or the practices of making and wearing lei from our grandmothers and their grandmothers. For example, he quoted the old-school thinking of kūpuna like Auntie Marie MacDonald, author of the 1978 publication *Ka Lei, The Leis of Hawai'i:* "Dancers were careful not to over-adorn themselves. The 'words' of the story were not muffled by an excessive number of leis. One for the head and one for the neck were sufficient for enhancing the storytelling" (p. 75). He also brought in the ancestral knowledge of Mary Kawena Pukui from her 1964 essay "Aspects of the Word Lei" when she

> reminds us that pua are not limited to flower blossoms; pua can include grasses, seaweeds, leaves, fronds, vines, shells, seeds, feathers, children, sweethearts, and the citizens of a nation...She reminds us that a lei can be a chant or song that is given to an esteemed person with or without an accompanying flower lei. When the lei of flowers fades away, the lei of words remains. (de Silva, 2018, p. 23)

As I let Uncle Kīhei's words and the words of the kūpuna he quoted sink in, I realized how significant our lei-making session the day before really was. Like Aunty Marie had instructed, my IGOV friends and I made one lei for my head and one for my neck and that was all I needed. Like Tutu Pukui had said, we made our lei from fronds of laua'e instead of brightly colored flower blossoms, but they were pua just the same—pua of memories new and old, pua of stories for places and people near and far, pua of trust between 'Ōiwi—and they came together, converging and intertwining until each individual pua was no longer distinguishable from the lei as a whole. Uncle Kīhei ended his speech with a few lines from Daniel Kaopio's mele, "Ke 'Ala o ka Rose" (1979, Side A, Track 3):

Ka hala o kai Maile a'o uka	Hala of the seaside, maile of the uplands
Kui a'e kāua a Lawa ku'u lei	When we (2) join (string) together, our lei is complete

As I stood there with tears in my eyes just before the curtain opened, I immediately heard a new verse being composed in my head:

Ka *lāʻī* o kai *Lauaʻe* aʻo uka	Ti-leaf of the seaside, lauaʻe of the uplands
Haku aʻe *kākou* a lawa kuʻu lei	When we (3) join (braid) together, our lei is complete

As I reflect back on these two weeks with my hoa kipa from IGOV, the memories are just as powerful now as the experience itself was over four years ago. There is no question that my convergence with our guests and the strong *piko* that we developed between each other as a result are things that I cherish to this day. Even immediately after the 2015 exchange, I knew what this time together meant for me. But, as we said our final aloha before they left for the airport to fly back home, I found myself wondering what this experience had meant to them. Was it as impactful and transformative for our malihini, our hoa kipa, our hoaaloha as it had been for Kaleo and I as the kamaʻāina? What was in store for them now as they returned home to their own work and communities? Similar to the end of the 2012 exchange, there were signs in the 2015 data from my participant-observations and post-questionnaires that the IGOV kumu and haumāna were affected, but I had no direct evidence of what their returning along their *ala nihinihi* to apply ʻike and fulfill kuleana actually looked like. As months passed and I began to analyze my 2015 data sets, this question about the returning of my classmates and professors continued to bother me. I began to develop this nagging feeling in my naʻau that perhaps my study was not quite complete. Soon after, the 2016 UHIP-IGOV exchange was announced and I knew: I needed one more year to gather the last few pua in order to properly finish my lei about ʻāina education.

The original seeds of my research, which were first planted in 2012 by a process of kupuna lensing through the words and images of the mele "A Maunakea ʻo Kalani," remained viable at the end of 2015, and it was their continued viability along with their sprouting and spreading into slightly new areas (i.e., the guest-host relationship) that not only expanded my understanding of the key components of ʻāina education and how they fit together within my theoretical and pedagogical framework but also allowed me to see where there were still gaps in my understanding. And it was the realization of these missing pieces of my framework that inspired me to embark on one final case study year in 2016. With slightly different data collection methods, I set out to focus specifically on my lingering questions from 2015 about

returning along our *ala nihinihi a hiki a i ke mole* and, thus, target those participants in 2016 who would be able to help me answer these questions.

Excelling in Returning: The 2016 UHIP-IGOV Exchange

Having those exchanges and experiences…challenges us to excel and achieve excellence in the right ways, the right things…. The context of these exchanges is about aloha ʻāina, about kuleana. It's not about excelling to get rich or, you know, those other kinds of ways. It's about excelling in returning, in returning to those ways.
(N. Peralto, personal communication, December 15, 2016)

The above quote from Dr. Noʻeau Peralto, a participant in multiple exchanges (2011, 2012, 2015, and 2016) when he was a graduate student in UHIP, touches on one of the most significant and recurring themes of my case study: the theme of "returning." This idea first appeared during my analysis of data collected from the 2012 exchange and then continued to take shape as I incorporated new data from the 2015 exchange. It speaks not only to the importance of creating opportunities for participants in the exchange to return to ʻŌiwi knowledge systems, structures, and spaces through the program's curriculum and pedagogy, but also to the importance of encouraging participants to return to their *mole* (their source, homeland, family, and community) after the program is over so that they can apply skills and strategies that they gained during the program in their efforts to fulfill their kuleana back home.

The UHIP-IGOV kumu created a program that demonstrates and encourages "excelling in returning" so that the impacts of the learning experiences are not limited to the location, timeframe, or small group of people who are a part of the program itself, but instead continue to ripple out long after the exchange is over, opening up the possibility for more broad-reaching, long-lasting transformations to occur. By examining stories shared during focus group sessions that I conducted with participants who were themselves returning to the exchange in 2016, this final section will explore what "excelling in returning" looks like, how it was modeled during the exchange, what kinds of transformations it inspired after the exchange, and what lessons educators can take away from these stories of kumu and haumāna returning to their *mole*.

As introduced in the previous chapter, the idea of returning to the *mole* comes from a line in the mele "A Maunakea ʻo Kalani."[105] Queen Emma definitely "excelled in returning" during her 1881 trip to Waiau. While the mele begins with Queen Emma at the summit (*piko*) of Maunakea where she experienced firsthand (*ʻike maka*) the wondrous waters of Waiau in order to reconnect to her ancestral lineage and reaffirm her kuleana to her people, the majority of the mele actually focuses on Queen Emma's return (huli hoʻi) trip. In fact, over half of the mele (8 out of the 14 lines) describes her precarious (nihinihi), unsteady (kāpekepeke) path down the mountain and her encouraging appeals (ui) to her companions to stay the course and remain alert (ʻeleu) during their long descent (he ihona loa ana ia) so that they would return safely to Kemole and Wahinekea, two place names from where their journey began. As Kīhei de Silva (2006) explains, "What Emma learns at Maunakea's summit she must deliver to its mole or base," (p. 5) because it is only through her application of what she learned at *ka piko o Wākea* that her kuleana to serve her people and nation can truly be realized.

The language that the haku mele chose to describe Queen Emma's journey to Waiau at the *piko* of Maunakea and then back to Kemole/the base of the mountain helps me bring into sharper focus the journey that participants in the UHIP-IGOV exchange are on during the program and where their pathways may (or should) be leading them after the exchange is over. These lines of poetry, read alongside data from my multi-year case study, help me to understand that we all must travel to our *piko*—those sites of convergence, intersection, and connection—where we can immerse ourselves (*ʻike maka*) in the teachings of our kūpuna so that we can emerge revitalized with new ʻike and a clearer perspective on where and how to apply that ʻike

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[105] A Maunakea ʻo Kalani
ʻIke maka iā Waiau
Kēlā wai kamahaʻo
I ka **piko** o ke kuahiwi
Huli hoʻi mai ʻo Kalani
I ke ala **kāpekepeke**
A he **ala nihinihi** ia
A hiki a i ke **Mole**
Ui aʻe nei ʻEmalani
E **ʻeleu** mai ʻoukou
He ihona loa ana ia
A hiki i **Wahinekea**
Haʻina mai ka puana
No ʻEmalani nō he inoa (HEN 3:248; HI.M.71:29)

in the fulfillment of our kuleana. However, these *piko* are not our final destination. Queen Emma shows us that the real test is if we can recognize and then commit to traveling the *ala nihinihi a hiki a i ke mole*—the precarious yet worthwhile pathways that lead us back to our base, source, and taproot. These *ala nihinihi* may be newly cleared paths or once well-worn ancestral trails just waiting to be rediscovered, but they all require careful footwork and heightened awareness (*nihinihi*) in order to navigate their steep inclines, sharp turns, lonely stretches, and unexpected intersections. However, if we commit to these *ala nihinihi*, they will lead us back to our base, where we can apply the ʻike we have gained at the *piko* in the fulfillment of our kuleana to people, places, and practices that together deeply root us to our foundations…our *mole*.

This picture of the learning journey of participants in the UHIP-IGOV exchange emerged through a process of kupuna lensing that I employed during the first two years of my case study. By using images, concepts, and lessons embedded in a traditional mele from my hula genealogy, "A Maunakea ʻo Kalani," I was able to analyze contemporary educational practices that I observed, participated in, and assessed during the 2012 and 2015 exchanges. This Native text from my kūpuna became a lens through which to make sense of present-day expressions of ancestral concepts and practices by participants in this ʻŌiwi, ʻāina education program. I posit that this emerging theoretical and pedagogical framework has broader implications for Hawaiian educators who are committed to pushing beyond existing theories and practices of Place-Based Education and instead work to honor and nurture the development of kanaka-ʻāina relationships in all aspects of their teaching and curricula. However, soon after the 2015 exchange, I realized that before I could fully make this assertion I needed to examine more closely the latter part of the participants' journeys after the conclusion of the ʻāina education program. In other words, I needed to study their return to their *mole* along their *ala nihinihi* to fulfill kuleana and enact alternative futures for their own communities through the application of new knowledge, skills, strategies, and relationships. However, in order to examine the participants' post-program journeys, I needed a new data collection method that would allow me to focus specifically on this idea of "returning." I was able to do this in my final case study year of the 2016 UHIP-IGOV exchange.

In 2012 and 2015, my methods included participant-observations and participant pre- and post-questionnaires, which revealed evidence that kumu and haumāna were transformed as a result of participating in *ʻike maka* experiences at different *piko*, both journeyed to and created

by the UHIP-IGOV exchange. Participants also explained that their learning and growing during the program encouraged them to return to their own spaces to apply lessons learned so that the people and places to which they are responsible would also benefit and be transformed. For example, in response to my 2012 post-questionnaire, one IGOV student replied:

> I did my best to remind myself of how to apply this learning & lessons back home- how to reengage myself in my own community's struggles in a way that reflects the values I learned from the people here; especially in an embodied, physical, experiential way by the PKO (Protect Kahoʻolawe ʻOhana) crew on Kahoʻolawe.

Similarly, when reflecting on the 2015 exchange, an IGOV student explained in their post-questionnaire:

> Connecting w/ the land and recognizing the relationships that blossom btw people, places and practices was transformative and sends me home w/ new ideas and strategies to move forward with.

Then, in 2016, I collected new data through focus group sessions with kumu and haumāna who were returning to the program after having participated in multiple exchanges over the years. The addition of these focus group sessions allowed me an opportunity to circle back to people who had generously participated in my case study in the past and humbly ask if they might share some of their stories about the growth and transformation that has continued for them and those they are connected to long after the exchange. While my earlier sections of this dissertation examine evidence of immediate impact on participants, I expand my analysis in this chapter to include the lasting, broad-reaching impacts of the exchange on participants after they returned home.

I conducted two focus groups during the 2016 UHIP-IGOV exchange: one with a total of six current and former students of the exchange and one with five of the professors and creators of the program. I consciously scheduled both sessions at the end of the 2016 exchange after everyone had time to settle in and reconnect with each other and the ʻāina of Hawaiʻi. I anticipated that the time spent together in the classroom during the first week on Oʻahu and during the second week with community members on Hawaiʻi Island immersed in resurgent activities on the land would add to our conversations and open up lines of communication that would not have otherwise been available if we had met at the beginning of the exchange. Indeed, after two weeks of shared words and actions centered on decolonial futures and their intersections with gender (the theme of the 2016 UHIP-IGOV exchange), our focus group conversations in the presence of the ʻāina of Hāmākua that had hosted and nourished us for the

past week resulted in the sharing of moving stories, touching testimonies, and rich reflections by kumu and haumāna who have developed long-lasting relationships with each other and the exchange itself. Unfortunately, one of the professors had to leave early, so I conducted a separate, one-on-one interview with him during the first week of the exchange on Oʻahu and then incorporated his manaʻo and moʻolelo into my analysis of the kumu focus group so that perspectives of all professors involved in the exchange program since its establishment were represented.[106]

Continuing to draw from Noelani Goodyear-Kaʻōpua's language of "seeding" and "sprouting," as used in her book *The Seeds We Planted* (2013), I used the following three questions to guide both focus groups and my one-on-one interview:

1. What kinds of things (e.g., concepts, lessons, stories, skills, strategies, or perspectives) have been **seeded** within you because of the exchanges that you have participated in, that have been transformative either academically, professionally, or personally?
2. What new things have **sprouted** in your own communities after you returned home and began sharing and applying what you learned during the exchange?
3. What keeps you coming back to the exchange year after year?[107]

With these guiding questions in mind, I begin this section about the 2016 UHIP-IGOV exchange with stories primarily from two students who participated in my focus group. Their stories outline their unique journeys to return to their *mole* after being transformed by the exchange, how this returning was modeled and inspired by their experiences during the exchange with kamaʻāina from their host communities, and how the transformations continued to ripple out and touch people and places far removed from the exchange itself. My examination of these stories sheds light on what "excelling in returning" looks like in a variety of contexts and how

[106] The professors who offered the 2016 UHIP-IGOV exchange and participated in either my kumu focus group or one-on-one kumu interview consisted of the five original founding kumu—Hōkūlani Aikau, Taiaiake Alfred, Jeff Corntassel, Noelani Goodyear-Kaʻōpua, and Noenoe Silva—along with a third professor from IGOV, Devi Mucina. Professor Mucina also participated in the 2015 UHIP-IGOV exchange and remains a faculty member of IGOV as of the writing of this dissertation.

[107] See Appendix E for my complete focus group/interview guides.

this theme and others raised by kumu and haumāna in my focus groups align with and expand my theoretical and pedagogical framework of ʻāina education.

Noʻeau's Story of Returning

> *That trip still holds a certain standard in my mind of where I want to see our community be again one day … to be able to have such abundance that we can share that generously with everyone who comes here and have that strength and … aloha.* **(**N. Peralto, personal communication, December 15, 2016)

In 2011, Noʻeau participated in his first UHIP-IGOV exchange, which brought students and faculty from the University of Hawaiʻi at Mānoa (UHM) to British Columbia to engage with students and faculty from the Indigenous Politics Program at the University of Victoria (UVic). The program immersed participants in activities and scholarship both in the classroom and out on the land with First Peoples' communities that work every day to decolonize, revitalize, and heal their people and homelands in the face of relentless Canadian colonial infringement. The "trip" that Noʻeau references in the quote above is the trip he took with his UHIP-IGOV classmates and professors to Cheam, a Pilalt village within Sto:lo homelands (*S'olh Temexw*) at the base of Mount Cheam (*Lhilheqey*) along the Fraser River. As his quote above reveals, being hosted by the people of Cheam on their territory as part of the exchange program in 2011 planted within him seeds of generosity and abundance that he then took home, planted in his own community, and nurtured until they began to sprout in exciting and transformative ways. The stories he shared in the student focus group in 2016, which I will present and analyze below, are stories about the convergence of malihini and kamaʻāina: an important *piko* created by the UHIP-IGOV exchange's curriculum and pedagogy. I first recognized the cultivation and resulting impacts of this kind of relationship during my participation in and assessment of the 2015 exchange. However, the reflections of Noʻeau and others in my 2016 focus groups expanded my understanding of how the guest-host relationship, when developed in the community through engagement in land- and water-based practices led by kamaʻāina, can inspire and encourage returning and transformations for both guests and hosts.

In preparation for our trip to Cheam, Noʻeau and his UHIP classmates learned about Cheam from the IGOV students and faculty.[108] We learned that the people of Cheam are people

[108] I was also a student on this 2011 UHIP-IGOV exchange.

of the river. They have always lived along the Fraser River, and the river has always been at the center of their way of life. They are not only stewards of this sacred waterway but also caretakers of their relations, "the salmon people, who are not just a source of food for the people of Cheam, they are also the source of identity and sense of self for the entire nation" (Scow, 2010, p. 22). Similar to Kānaka Hawai'i's kuleana to 'āina and Hāloa (kalo), this familial kuleana between Sto:lo people, river, and salmon hinges upon the people of Cheam being able to access their river and its banks, travel up and down its watery pathways to maintain relationships, and engage in their traditional fishing practices. As explained by Rick Quipp, one of the most respected fisherman in Sto:lo territory and one of the most targeted men by the Canadian Department of Fisheries and Oceans (DFO) simply because he has stood up for his birthright to fish his ancestral waters: "When the Sto:lo take a life from the salmon people, the nation becomes responsible for the dignity and survival of the salmon's community" (Scow, 2010, p. 17).

Overfishing by commercial and recreational fisherman as well as restrictions on Native fishing rights by the Canadian government have made maintaining their spiritual relationship with the salmon people very difficult. But, even in the face of real and constant threats of harassment by government officials, repossession of their boats and fishing gear by enforcement officers, and incarceration, Sto:lo fisherman like Rick continue to fulfill their kuleana to the salmon people and their river by putting their boats in the water, setting their nets, and feeding their families and guests from the abundance that the river provides. From the moment we arrived in Cheam to the moment we departed, this relationship between people, river, and salmon was visible, tangible…undeniable. Here is how No'eau explained his experience in Cheam during my focus group session with UHIP-IGOV students on December 15, 2016:

> I think the time we spent in Cheam, that was…you know…the whole story about them taking us out to fish for salmon. After hearing all these stories about their struggles with the government and just being able to fish for salmon themselves, and then they gave us all of that salmon to take home after they taught us how to filet it, can it, and jar it. Then we spent all night doing that, and then they gave it to us and told us just to bring back the jars. I always remembered that and wanted to reciprocate that kind of generosity … in this exchange, but more so just in being able to host people…. And it made me reflect on, as Hawaiians, our own conceptions of generosity and even…what it takes to be able to be that generous, to have that kind of abundance to share with people. I remember them telling us, "Not only are we going to feed you, but we [are] going send you with food to go with you for the pathway back as you return home." (N. Peralto, personal communication, December 15, 2016)

No'eau's memories of fishing, cleaning, canning, and jarring salmon alongside the people of Cheam were still vivid in his mind and na'au over five years later. It is clear that these *'ike*

maka experiences between guest and host fed him as much as the salmon themselves, giving him the energy to return home and apply concepts, lessons, and strategies from Cheam over time in his own community. He did not just take home canned and jarred salmon. He took home stories of a community committed to the sometimes turbulent, yet always-worthwhile, paths to fulfilling kuleana to people (salmon and human), places, and practices. He took home images of the kinds of abundance that can be grown—from food and cultural knowledge to stories and relationships—if we commit to traveling our *ala nihinihi a hiki a i ke mole*. He took home lessons about the importance of accepting and then sharing this abundance, thus expanding his understanding of the concept of generosity. And he took home a stronger commitment to his own kuleana to grow this same kind of abundance in his community so that one day he would be able to reciprocate the generosity that he was shown in Cheam. In other words, he wanted to one day be able to "show the best, give the best" (N. Peralto, personal communication, December 15, 2016) to his own people so that they could in turn give to those they choose to invite into their community.

The salmon experiences that No'eau explains above were not planned. Instead, they are examples of what can spontaneously happen when our traveling community of students and teachers come together with rooted communities in British Columbia or Hawai'i and engage alongside them in land- and water-based practices. The UHIP-IGOV kumu intentionally "create a context that has some parameters around it, but then hold a space in that sort of Ho'oulu 'Āina kind of way for things to emerge" (H. Aikau, personal communication, December 15, 2016).[109] We did not know that we would be staying up until four o'clock in the morning smoking, canning, and jarring salmon, and we certainly did not expect to be gifted all of the salmon at the end to take home with us. However, the kind of learning that resulted from these *'ike maka* experiences with our hosts—the responsibility as guests to take the lead of your hosts, step in and help out when asked or when needed, and then humbly accept all of their gifts of aloha—could not have been planned. It only comes when you create a safe space that allows for this kind of convergence, intersection, and connection to occur (*piko*).

[109] This is likely a reference to Ho'oulu 'Āina, the 'āina education and restoration program in the back of Kalihi where we spent a portion of the 2015 exchange.

Many seeds were planted within Noʻeau through his experience as a guest of the people of Cheam during the 2011 UHIP-IGOV exchange, and they held incredible potential for great abundance to be returned to his ʻāina kupuna of Hāmākua on the island of Hawaiʻi. When he decided to return to his homeland, he brought these seeds back with him, planting them immediately and nurturing them until they sprouted and grew in ways that began to transform his community. One of the first projects that sprouted from these seeds was the non-profit organization, Hui Mālama i ke Ala ʻŪlili (huiMAU) that Noʻeau runs with his ʻohana from the ahupuaʻa of Koholālele and Kainehe in Hāmākua Hikina (East Hāmākua). They founded huiMAU in 2011, very soon after he returned from the UHIP-IGOV exchange. Through their community-based work, huiMAU is committed to caring for the ala ʻūlili of Hāmākua and following in the footsteps of their kūpuna who first cleared these steep cliffs and mountain trails, because they understand that these ala ʻūlili—these *ala nihinihi*—can show them the way to a pono future for their land and people.[110] During our focus group conversation, Noʻeau realized this connection between his participation in the UHIP-IGOV exchange and his actual return to Hāmākua along the ala ʻūlili to establish huiMAU:

> I was just thinking about how all the work we are doing here at Koholālele, all the work with our hui started after that exchange. And you know maybe it was a conscious or subconscious kind of inspiration that led to that and other circumstances, but our hui was founded in 2011. I just recalled that it was that year. (N. Peralto, personal communication, December 15, 2016)

Either conscious or subconscious, the time Noʻeau spent in Cheam helped frame huiMAUʻs commitment "to cultivating kīpuka (safe spaces) that foster and regenerate the growth of place-based ancestral knowledge, healthy food- and eco-systems, and strong ʻohana with the capacity to live and thrive in Hāmākua for generations" (http://www.alaulili.com/about-us.html). By nurturing this kind of growth, Noʻeau is helping to return abundance to his own community so that it can be shared with others, a lesson he learned in part from the Sto:lo people. He knew that in order to truly fulfill the kuleana that came with accepting the abundance from the people of Cheam back in 2011, he would have to put in the work to grow his own healthy relationships, cultural knowledge, and rich stories so that one day he would be able to generously share this waiwai (abundance, richness) with his own guests. As he continued to talk, he realized that one of these rich stories had first sprouted within him while he was in Cheam:

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[110] From the ʻōlelo noʻeau, "Hāmākua i ke ala ʻūlili. Hāmākua of the steep trails" (Pukui, 1983, p. 53).

> It reminded me when we were there [in Cheam] and we were leaving and we were doing our final sharing… I shared the story of ʻUmi … about this chief that was from here [Hāmākua] … That was the first story that came to mind when I was thinking about how generous these people were to us. This story from here of this chief that was known for being so generous and caring for the people. And I just remembered that sitting here right now. That that was the story, and that was before I even really got into that story and it was before … we had our hui. (N. Peralto, personal communication, December 15, 2016)

By sharing with the people of Cheam the story of ʻUmi-a-Līloa, the great chief from Hāmākua, Noʻeau thanked them for their incredible generosity while simultaneously acknowledging figures from our own history that teach us how our kūpuna thought about and practiced generosity. The experience of being hosted in Cheam brought this moʻolelo forward in Noʻeau's consciousness, which started him down a path to researching the story more closely in order to uncover and understand our own Hawaiian concepts of generosity and how to create the kind of waiwai needed to share the level of aloha that he received from the Sto:lo people. Like IGOV professor Devi Mucina articulated in my focus group with the UHIP-IGOV kumu, "new stories are triggered, old stories are triggered and they materialize" in these exchanges, but not just because we are "being intellectual; it's actually through the relationships" (D. Mucina, personal communication, December 15, 2016). In 2011, Noʻeau was only vaguely familiar with the moʻolelo of ʻUmi. However, as he explains, the guest-host relationship that was established between the participants in the exchange and the people of Cheam triggered within him the story of ʻUmi and inspired him to return home to Hāmākua and delve deeper into the wealth of moʻolelo for his place:

> It was through these experiences of going to places [like Cheam] and then seeing like, Holy shit! They know…all these stories about their place. I better go back home and find out, you know? And…I think too…Leanne Simpson always reminds [us of] this one quote about how *the more stories you tell, the more stories there are to be told*.[111] Kind of an echo, ripple thing. It's totally been true here. Like it…started with the story of ʻUmi and then it's like now I find myself rambling for hours down there [Koholālele]. I can't tell all the stories to a group of people at once…because there's not enough time in a day…to tell them all. (N. Peralto, personal communication, December 15, 2016)

By retelling this moʻolelo over and over again in different ways, Noʻeau helps his community to remember and return to the rich history and cultural heritage of their ancestors, which in turn

[111] This quote that Noʻeau references from Leanne Simpson (2011) comes from her book, *Dancing on Our Turtle's Back*: "If we do not live our stories and our teachings, the echoes become fainter and will eventually disappear.... The more we tell stories, the more stories there are to tell, the more echoes that come up to the present" (p. 105).

inspires new stories of resurgence to be created, told, and enacted over and over again on their lands, inspiring both kamaʻāina and their invited malihini (which I will highlight later).

His research of the story of ʻUmi, the founding of huiMAU, and their ʻohana-based visioning for the rebirth of a healthy, connected, abundant community of Hāmākua are just a few examples of the kinds of seeds that sprouted for Noʻeau as a result of his participation in the 2011 UHIP-IGOV exchange, specifically his engagement with the people of Cheam on their lands and waters while observing and joining in on (*ʻike maka*) their resistance and resurgence efforts. However, it was not until he returned to the exchange the following year to gain new knowledge and inspiration that his pathway home was fully clarified. The 2012 exchange opened up a space for multiple convergences to occur—the convergence of people and place, the convergence of ʻŌiwi from Hawaiʻi and around the world, the convergence of intellectual and spiritual practices. These *piko* provided Noʻeau with examples of how a community can come together and restore ʻāina as well as how places have the potential to help us remember our connections to each other and where we come from, thus reaffirming his kuleana to Hāmākua and his pathway to fulfilling that kuleana.

Noʻeau became a part of these different *piko* when a new community of UHIP-IGOV students and faculty came together in 2012 and traveled to Kahoʻolawe, where we were hosted by a community of fearless aloha ʻāina from the Protect Kahoʻolawe ʻOhana (PKO). He explained that this experience on Kahoʻolawe was particularly transformative for him because it brought him back to one of the most sacred places in Hawaiʻi—a place that he had never been to before but knew of its significance in the history of our own people's struggle for ea. As former UHIP student, Kaleo Wong, explained in the same focus group session, "It's definitely very special and amazing for us as Hawaiians to be in those spaces with those people not just for you guys [IGOV students] but for us as well" (K. Wong, personal communication, December 15, 2016). In reflecting on his time on Kahoʻolawe in 2012, Noʻeau shared,

> I remember too that connection to … seeing what PKO had done there on Kahoʻolawe to struggle to save, to restore that island, and what their hui is doing there now. I know for sure that that definitely had inspired me coming back here and it was that next year that we began the work down at Koholālele at the māla. (N. Peralto, personal communication, December 15, 2016)

Participating alongside members of PKO in the practices of aloha ʻāina on Kahoʻolawe, an island that has been severely desecrated over the decades by ranching and military violence of all kinds, gave Noʻeau specific tools and strategies that he could bring back to his own ʻāina of

Hāmākua, which has its own history of desecration through the clearing of Native forests to plant sugar cane and, more recently, eucalyptus. It was just a year later, in 2013, that huiMAU began their restoration work down on the cliffs of Koholālele, clearing ironwood and eucalyptus and planting kalo, maiʻa, ʻawa, ʻulu, and ʻohe…taking back, re-rooting, and re-membering their place from a plantation to a māla (garden), a kīpuka (safe place), and a puʻuhona (place of refuge). While the 2011 UHIP-IGOV exchange gave Noʻeau some "starter seeds" to plant back home, his experiences during the 2012 UHIP-IGOV exchange gave him the additional confidence he needed to lead his ʻohana in the actual work of clearing space and transforming Koholālele in the eyes of his community from land to ʻāina, an ancestor who feeds us through a reciprocal relationship of caring for one another.

Something that sets the UHIP-IGOV exchange apart from the theories and pedagogies of Place-Based Education is that the kumu of the exchange are intentional about viewing the ʻāina as an active participant in the learning experience and connecting haumāna with community members and cultural practitioners who partner equally with their ʻāina to host their guests. Our places are not just locations where learning occurs; they are living beings with genealogical and spiritual connections to their kamaʻāina, who together teach and learn alongside the human participants in the program. This was particularly apparent on Kahoʻolawe in 2012, as I explained in my earlier chapter. However, listening to Noʻeau reflect on his experience on-island during our focus group conversation more than four years after the exchange added a whole new dimension to the impact of this core aspect of the UHIP-IGOV exchange.

Other ancestral names for Kahoʻolawe include Kohe Mālamalama o Kanaloa and Kanaloa, named after our akua, Kanaloa. Kanaloa is associated with pō, or darkness, or the ancestral realm from where all of us emerge when we are born and then return after death. These realms of Kanaloa—of pō—are all over Hawaiʻi and the Pacific, from our kupuna islands of Papahānaumokuākea where our aliʻi would repeatedly travel to gain mana, to the deepest darkest depths of our oceans where ancestral knowledge is kept. While on Kahoʻolawe with the 2012 UHIP-IGOV exchange, Noʻeau realized that not only was the island one of these "Kanaloa places" but so was his ʻāina kupuna of Koholālele in Hāmākua:

> And I was thinking about that Kanaloa connection, that Kahoʻolawe was a Kanaloa place, and recognizing that in our own place here [in Koholālele]. These places hold the potential for helping our people to remember again, remember who we are, to remember our connections, our kuleana to places, and to ourselves, and to each other…I had been on a path for some years at that point and was kinda unclear about where it was taking me, but I think on that trip…I found a lot of

> clarity in seeing that this was the … right path for me. I had to just accept it, that the kūpuna had set forth this path for me. (N. Peralto, personal communication, December 15, 2016)

It took Noʻeau coming to Kahoʻolawe, one of these "Kanaloa places," to see the potential of his own ʻāina of Koholālele to be a "Kanaloa place" as well. Following in the wake of his ancestors like Wākea who "travel[ed] the path of Kanaloa (into the west)" in order to "acquire greater mana and strengthen their legitimacy to rule" (Kikiloi, 2012, p. 34), I posit that Noʻeau had to travel to the island of Kanaloa in order for him to acquire the clarity and confidence to fully accept his kuleana to return and care for the ʻāina and kānaka of Hāmākua. Kanaloa helped him recognize that the path he was on, the one that had been laid out for him by his kūpuna, was his *ala nihinihi.* And the Kua of PKO modeled for him how to accept that pathway, in spite of all its obstacles, because it would lead him back to his *mole*.

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I started my retelling of Noʻeau's story of returning with a quote from our focus group conversation where he recalled how the people of Cheam set a standard for hosting in 2011 that he hoped his community of Hāmākua would one day be able to reach. After five years of nurturing and growing the seeds of resurgence that he was gifted by the many kamaʻāina who hosted him on their lands as part of the UHIP-IGOV exchange, Noʻeau and his ʻohana were able to create a level of abundance in their own community that eventually allowed them to host the 2016 UHIP-IGOV exchange on their ʻāina of Hāmākua. Noʻeau returned home to grow and reveal this abundance alongside his community and now they were ready to transition from guest to host and share the waiwai of Hāmākua with a new cohort of kumu and haumāna, thus planting new seeds, inspiring new visions of abundance, and revealing new *ala nihinihi a hiki a i ke mole*. I return now to another memory from the 2011 exchange that Noʻeau referred to in our focus group conversation to not only show the direct connection between his experience of being hosted on the exchange and his experience hosting the exchange in 2016, but also the kinds of transformations that this journey from guest to host inspired for himself and his ʻohana.

During the 2011 UHIP-IGOV exchange, not only were Noʻeau and his classmates hosted in the Pilalt village of Cheam, but we were also hosted on the territories of the Tsartlip First Nation, where the community came together one evening and hosted a pitcook on the beach for our group. We enjoyed a meal of their traditional foods like camas prepared in their traditional underground oven; we played traditional games and paddled canoes alongside parents and

children; and we shared stories, songs, and dances until the sun set. Similar to our time in Cheam, this incredible evening of fellowship and connection on the beach in Tsartlip centered on the cultural practice of preparing and sharing food. These experiences of feeding people stuck with No‘eau, and he recalled in our focus group session how he returned home in 2011 and shared these stories immediately with his ‘ohana of huiMAU:

> We went there, we did the pit cook and I was like, “Oh, when these guys come we gotta do a imu.” And I remember that after I came back from that trip I shared it with all our ‘ohana because…we were all working together at the time and I told them about the trip. I told them about us going salmon fishing and…I remember a moment where I had shared all this stuff and there was this sense of a lot of them feeling like, “Ah man, we don’t do all of our…cultural practices anymore. Like, ah we don’t…do our ‘ōpelu fishing. Like, what would [be] the equivalent of…going out on a boat and catching salmon?…. We don’t do that…. What would we do with them?” (N. Peralto, personal communication, December 15, 2016)

These stories about the abundance of another people were difficult at first for his ‘ohana to hear because they challenged them to reflect on the incredible amount of work that would be necessary in order to restore their natural, cultural, and spiritual abundance in Hāmākua after decades of setting these ways aside in order to survive the changing social and economic conditions created by outside colonial forces encroaching on their community. Hearing these stories can be painful and discouraging, but they can also be a source of hope and inspiration, because they reveal that it is possible to remember, regenerate, and revitalize all those parts of us that make us who we are as Indigenous peoples. If the people of Cheam can continue to fish for salmon and the ‘Ōiwi of Victoria can continue to plant, collect, and cook camas in the face of colonial oppression and development, then we can return to our ancestral places, knowledge systems, and practices as well. That is the challenge of accepting and traveling our *ala nihinihi a hiki a i ke mole*.

No‘eau planted seeds of hope for abundance in the na‘au of his ‘ohana by retelling these stories immediately after the 2011 and 2012 exchanges, and his ‘ohana then had worked together in the years since to seek out their own mo‘olelo that would show them how to return to their ala ‘ūlili—those steep, once well-worn paths of their kūpuna that led back to their source, their foundation, their taproot, their *mole uaua o ‘I*. Through this process of returning, they began to find strength, motivation, and pride in each other and the waiwai that still exists in their community. Then, after five years of nurturing these seeds, they were able to share their growing abundance with the students and faculty of the UHIP-IGOV exchange in 2016, which culminated in the kama‘āina of Hāmākua leading their guests in the harvesting of food planted and tended to

by their children, the cooking of this food in an imu (our traditional Hawaiian underground oven) in No‘eau and his wahine’s backyard, the preparing of the food with aunties and uncles, and the enjoying of that food at an ‘aha ‘aina or feast with the entire community.

> To be able to now have this experience here [hosting the 2016 exchange], I hope it will be an…affirmation for them that, yeah this is who we are,…. There’s not just one way to be Kanaka…. But I think that’s an important thing that comes out of these exchanges, too—is to [be] inspired, too. Not totally in a competitive sense but like yeah…like you wanna…show off your place at as best as it can be. (N. Peralto, personal communication, December 15, 2016)

As No‘eau’s earlier reflections reveal, the impacts on malihini when they are hosted by kama‘āina are transformative. However, this quote above from No‘eau reveals that this interaction can impact the kama‘āina as well. UHIP professor Noelani Goodyear-Ka‘ōpua (personal communication, December 15, 2016) further articulated this point during my kumu focus group when she said:

> I think one of the things that I’ve seen is how much it affirms for the people who are doing this landed work to have a group of 30 Indigenous people come from various parts of the world…. I think it reaffirms for them what they’re doing, why it’s so important. That people from around the world care that you are caring for this ahu and this mauna and we are going to honor that

by participating in physical labor on the land, spiritual work in ceremony, and social sharing over a meal. As students and faculty of the UHIP-IGOV exchange, we gain so much by engaging with our community hosts in their territories and witnessing the amazing work that they are doing. But something we can give back to them is our willingness to listen to their stories of challenge and triumph, to witness and partake in the fruits of their labor, and to work alongside them in the regeneration of their community, because it shows that we see them, we acknowledge them, we are inspired by them, and we care about what they are doing. They matter, their work matters, and their places matter.

The effects of our interactions with our hosts on these exchanges continue to ripple out in their communities to this day. We are not always privy to these stories of long-term impact, but my focus group conversations provided a space for past participants who still have connections to these host communities to share how they are continuing to find strength and motivation in their memories of our time together. For example, according to former IGOV professor Jeff Corntassel (personal communication, December 15, 2016):

> Our visit to Cheam…changed that community. Like…No‘eau said, it’s part of the history of that community as well as our personal history…. They still talk about it and…those connections between Hawaiians and Songhees First Nation…. So all those things have huge impacts that we aren’t even going to see but they continue.

While the long-term impacts of the *piko* created between the UHIP-IGOV group and the ʻohana of huiMAU are still to come, we could already start to see signs of how the presence of these malihini impacted the kamaʻāina of Hāmākua. By the end of our week together in 2016, uncles confidently led us in the digging and lighting of the imu, aunties openly shared their reflections in our closing circle, and perhaps most poignantly the children of Hāmākua sang at the top of their lungs to the departing university vans as they pulled out of the parking lot on our last day, sending the students and faculty home with the kind of aloha that can only come from the naʻau of children who are proud of who they are and where they come from. Those children are the hua (fruits, products, results) of the hard work that Noʻeau and his ʻohana put into their community after he returned from the exchange in 2011. It was amazing to hear in his recounting of their journey to this point about how their ʻohana went from feeling regretful and ashamed after listening to the stories of the pitcook and salmon fishing to then, five years later, witnessing them lead a group of ʻŌiwi and settler allies from around the world in the harvesting and preparing of food to cook in their own imu. They transformed their community and in turn transformed how they see and feel about themselves. Moreover, they presented new stories of abundance for the 2016 UHIP-IGOV kumu and haumāna to take home with them and tell their families about in the hopes of planting new seeds of inspiration in their communities, thus continuing the cycle of returning, planting, sprouting, and giving.

Noʻeau's story that he shared during our focus group conversation, and which I have attempted to retell above, is an example of how one student "excelled in returning" to his people, places, and practices, inspired in part by his experiences of being hosted by ʻŌiwi communities on Turtle Island and right here in Hawaiʻi during the UHIP-IGOV exchanges. The convergence of guest and host is a relationship that our kūpuna teach us about in ʻōlelo noʻeau such as, "Hoʻokahi wale nō lā o ka malihini" (Pukui, 1983, p. 115). This wise saying instructs us that we are only guests (malihini) for a day. After that first day we are considered family; therefore, we have a kuleana to pitch in and help out our families (i.e., our hosts). However, after listening to Noʻeau in our focus group draw a connection between his experiences of being hosted during the 2011 and 2012 exchanges and his decision to eventually host the exchange in 2016 with his ʻohana of huiMAU on their ʻāina of Hāmākua, my understanding of the meaning and application of this ʻōlelo noʻeau has expanded.

Through my analysis of No‘eau’s returning, it became clear to me that the kuleana of a guest is not only to pitch in and help out your hosts while you are with them, but to also one day become a host yourself so that you can pass on the care and aloha that you received to your own guests. The gifts that are given by the kama‘āina are given with the expectation that the malihini will take these gifts home and share them with their own families and communities. Then, once these seeds are planted, the hope is that they will put in the hard work needed to nurture them until they sprout and grow in their own communities, so that one day they will have enough abundance to give as generously to others as they were once hosted, thus affecting a whole new group of people and continuing the impactful cycle of guest and host. This is a lesson that No‘eau learned after being welcomed into contexts, customs, and relationships during the UHIP-IGOV exchanges. Fulfilling his kuleana as a guest in 2011 and 2012 not only in the moment but also years later when he hosted his own guests in 2016 is an example of the outcomes that are possible when educators create programs that bring malihini (e.g., students and teachers) together with kama‘āina (e.g., families, community leaders, and cultural practitioners) and their land to engage in intellectual, cultural, ceremonial, and social expressions of *‘ike maka* and *piko praxes*.

Christine’s Story of Returning

> *I had known what to look for by visiting this place [*Hawai‘i*] and by witnessing your relationship to the land and your stories and how it is a part of your everyday life…. I think that for my children, they are going to receive that sooner than I had.*
> **(**C. Bird, personal communication, December 15, 2016)

No‘eau’s story of returning began with his experience as a Kanaka Hawai‘i student and guest on Sto:lo territory in British Columbia hosted by the First Nation’s people of Cheam. I now turn to a story about another student’s returning that was inspired by her experience as an Anishinaabe student in the 2015 UHIP-IGOV exchange, when she was hosted by kama‘āina of Hawai‘i on the island of O‘ahu. In 2015, Christine Bird, a PhD student in the Indigenous Governance program (IGOV) at the University of Victoria, B.C., stayed with my kāne and I during the two-week exchange program along with three other IGOV students. Like I shared in the opening of this chapter, we welcomed them into our home and introduced them to the places, stories, and cultural practices that come from our ‘āina kupuna of Ko‘olaupoko. Almost two

years later, during my 2016 student focus group session, I was fortunate enough to be able to reconnect with Christine and one of her IGOV classmates who also stayed in our home that year, Nikki Sanchez, a PhD student of Mayan and Pipil descent originally from El Salvador. These same two ʻŌiwi women who gifted me with the transformative experience of making lei together on my back lānai in 2015 spoke in our focus group session about the many gifts that they were given by their various Kanaka Hawaiʻi hosts during the exchange that year, from teachers to community leaders to fellow students like my kāne and I. While I focus on Christine's returning in this section, I will also weave throughout her story quotes from Nikki that will help to reinforce and expand my analysis of an important *piko* (convergence, intersection, and connection) that I observed being created over and over again in my case study of the UHIP-IGOV exchange: the coming together of malihini (guests, visitors from afar) and kamaʻāina (hosts, children of the land) in various forms of praxis on the land and in community. This unique guest-host relationship provides immediate impacts on those directly involved in the exchange. However, as Noʻeau's story illustrates above and Christine's story will demonstrate below, the transformative energy that radiates from this kind of convergence continues to ripple out and create broad-reaching effects on those people and places far removed from the original nexus.

Through my analysis of reflections by Christine and Nikki from their perspectives as guests in this significant *piko*, I realized that it was their engagement in social and cultural interactions with kamaʻāina of Hawaiʻi that planted seeds within them of what connection to land, people, language, and ancestral teachings can actually look like in practice. Like Christine's quote above suggests, close, healthy relationships among people and with the land modeled by her Kanaka Hawaiʻi hosts in their everyday lives gave her clear examples of what to look for in her own community when she returned after the exchange, as well as what to create for herself and her family when she could not find them already in existence back home. However, she did not just witness these relationships in Hawaiʻi. She actually became a part of them through *ʻike maka praxis*, both planned and unplanned, within and beyond the program curriculum. As she explained in our focus group conversation almost two years later, the connections she made in Hawaiʻi in 2015 became a source of continued support and strength for her after the exchange, eventually encouraging her to brave the turbulent path that would lead her

back to one of her family's *mole*, Great Slave Lake in the Yellowknife territories of the Dene First Nation.

Christine's story of returning to this ancestral place, which had become a site of real trauma for her family, is an example of the kinds of life-changing transformations of people and places that can be inspired when students who were once guests in the exchange (like my kāne and I) become hosts to a new cohort of students (like Christine and Nikki) and thus fulfill our kuleana to plant new seeds and inspire new visions for alternative futures in the na'au of our hoa kipa (visiting friends, guests). But, it is also a reminder that accepting these seeds and taking them home to cultivate and grow is a journey of both beauty and pain, not only when faced with living examples of what your family and community can be someday, but also when confronted with the obstacles that lie in the way of these visions becoming realities. "Excelling in returning" is truly about committing to traveling our *ala nihinihi a hiki a i ke mole* because, as Christine helped me to understand, if you can make it through the narrow channels and rocky passages, places can be renewed, families can be healed, and stories can be remembered and expanded. But, I am jumping ahead. In order to properly retell Christine's story of returning, I actually need to go back to my first experience in the UHIP-IGOV exchange in 2011.

My kāne, Kaleo Wong, and I were students along with No'eau in the 2011 exchange, and, therefore, saw and experienced for ourselves the incredible generosity of our First Nation's hosts on Sto:lo territory in British Columbia along the great Fraser River. We too took home jars of salmon that represented the abundance that the people of Cheam had grown in their community by returning and committing to traveling their *ala nihinihi a hiki a i ke mole*. But, just like No'eau suggested, these generous gifts from our hosts also served as constant reminders of our kuleana to grow abundance in our own communities so that one day we would be able to reciprocate the generosity that we were shown in Cheam with our own guests. No'eau was able to fulfill that kuleana when he hosted students and faculty from the 2016 UHIP-IGOV exchange on his 'āina kupuna of Hāmākua (as I discussed above), and we were given the opportunity to fulfill that kuleana when we transitioned from guest to host in the 2015 exchange, welcoming Christine and three of her classmates into our home. Like I shared in the beginning of this chapter, our experience hosting our four hoa kipa from IGOV became the most impactful and transformative experience for Kaleo and I that year. It not only expanded my understanding of another form of *piko praxis* in relation to 'āina education—the guest-host relationship—but our

ʻike maka praxis in our home and out in our community in 2015 also expanded my understanding of the kuleana that we carry as kamaʻāina in this relationship.

Kaleo and I first worked to create a rapport and sense of trust between all of us through informal, social interactions at our home. This foundation then allowed us to feel comfortable enough to eventually bring our hoa kipa to some of our most special places and share the stories of these places as we engaged them in cultural practices on the land and in the water. From planting maʻo hau hele seedlings in the crater of Kohelepelepe as we told stories about Pele and Kamapuaʻa, to paddling canoe along the coast of Kailua as we called out to wahi pana (celebrated places) by their real names, we tried to "show the best, give the best" (N. Peralto, personal communication, December 15, 2016) of ourselves and our ʻāina to our invited malihini. This kind of relationship building among ʻŌiwi students through everyday social interactions outside the planned elements of the exchange is in many ways modeled by the UHIP-IGOV kumu. For example, during my focus group session with the kumu in 2016, they reminisced about their first exchange in Hawaiʻi back in 2006, when they were already having deep conversations even as they were still getting to know one another. Former UHIP professor Hōkūlani Aikau remembered one day after a seminar when they all decided to go for some drinks and pūpūs:

> We were digging into some pretty deep stuff…from the get go and…there was always this kind of…trust…from the beginning, pushing each other beyond what we were already thinking and doing and just sharing that with each other…. That's been a thing that has been continuous and…that shapes the thematics…of every exchange, like what are we all grappling with and what do we want to work on, and then we will bring our students along...with us on that journey. (H. Aikau, personal communication, December 15, 2016)

The relationships between kumu are then mirrored in the relationships between haumāna, and these unique convergences through academic, social, and cultural praxis as a part of the program curriculum and beyond are some of the most significant and impactful *piko* that are created during the UHIP-IGOV exchange.

This was certainly our experience in 2015. Kaleo and I hoped that the social and cultural experiences in our community would complement the many *ʻike maka* experiences that the UHIP-IGOV kumu were providing through the exchange program itself. Moreover, we hoped that the cycle of returning, planting, sprouting, and giving that began for us in Cheam would start anew with our guests on our ʻāina kupuna of Oʻahu. However, after the exchange, we really had no way of knowing if pathways home were in fact traveled, if seeds were in fact planted, and if

those seeds were now sprouting and transforming their landscapes and caretakers. It was not until almost two years later, when Christine and Nikki agreed to participate in my 2016 student focus group session, that I got to hear directly from former students about the kinds of things that were seeded within them because of their participation in the 2015 exchange and how they had been transformed as a result.

> Seeing the Hawaiians' relationship to the land and every part of the islands that we go and the plants and the creation stories, the genealogies,…I think for me that is one of the biggest gifts…that I have been given from this exchange is witnessing your relationship to the land, your relationship to story, and your relationship as being connected. (C. Bird, personal communication, December 15, 2016)

As her words above express, it was extremely powerful for Christine to *ʻike maka* (to see, witness, and experience firsthand) kanaka-ʻāina relationships being developed and sustained by kamaʻāina of Hawaiʻi in different ways during the exchange. Alongside their hosts, she and her classmates observed and participated in everyday acts of resistance and resurgence that revealed and nurtured these relationships. From planned activities as part of the curriculum to weekend adventures with Kaleo and I, seeing these connections in real life and then becoming a part of them over time through engagement in land- and water-based practices led by kamaʻāina are the kinds of experiences that are allowed to emerge from the *piko* that is the UHIP-IGOV exchange. Queen Emma needed to *ʻike maka*—see with her own eyes and experience with her full self—the waters of Waiau at the *piko* of Maunakea in order to reaffirm her kuleana to lead her people and gain knowledge about how to do it in a pono way. Similarly, I posit that Christine needed to *ʻike maka* our relationship as Kānaka Hawaiʻi to our ʻāina in Hawaiʻi in order to gain further knowledge about what it means for ʻŌiwi to be connected to our places through our practices and then reaffirm her kuleana to bring this knowledge back home and create opportunities for her community to make similar connections. This process of witnessing, gaining knowledge, and then reaffirming kuleana was a "gift," as Christine puts it, especially because the connections she observed in Hawaiʻi stood in stark contrast to the disconnections that characterize her Anishinaabe and Cree community of Peguis First Nation. Christine explains:

> Well, I think…one of…the two main things that I…really connected with while we were here [in Hawaiʻi] was witnessing your relationship to the land. And I don't know how to explain it but it's like…there is no separation, no disconnection between yourselves and the land. And you know the stories of the land. And that's always been kind of difficult for me because…we live on reserves back home…. That's not our traditional territories…so being on a reserve it's…challenging for me because…you [Hawaiians] can go to the mountain here and you have the stories and you have that relationship, but back home we don't because…there's such…a

> disconnection. And that's been difficult. So…for me…coming away from Hawai'i and the exchanges I continue to look for those opportunities because I think that's part of my responsibility is to look for those things. (C. Bird, personal communication, December 15, 2016)

As our conversation continued, it became clear that Christine had been doing a lot of work since the 2015 exchange to fulfill the kuleana to her people that she describes in the quote above by returning home and applying 'ike from the exchange in order to create opportunities for them to develop the kinds of close connections that she witnessed in Hawai'i. It is a kuleana that comes from her traditions as well.

> That's also part of our teachings too. Our elders from the Midéwin Lodge say that our history, our culture, our way of life is scattered along the road for the last 500 years and so … our responsibility as Anishinaabe within this generation and every generation is to go back and pick up those bundles. (C. Bird, personal communication, December 15, 2016)

One of the first ways that she applied this idea of connection from Hawai'i to her resurgence work back home was through her efforts to revitalize her Native language in her community, where there are only three fluent speakers left. She explained that her research process involves choosing a concept such as *namgwamazin*,[112] literally to walk gently and carefully, which comes from one of their sacred ceremonies. She then takes this single concept to each of the three fluent speakers in her community as well as her elders and asks them what it means. She says, "I don't stop until I get this picture" by collecting and reassembling all of their teachings into a cohesive, yet layered understanding of the concept (C. Bird, personal communication, December 15, 2016). This kind of knowledge once existed in its fullest form in every Anishinaabe but has since become disconnected and now only survives in bits and pieces in different people far removed from one another. Therefore, Christine's work to reunite these fragments of her language and restore her 'Ōiwi knowledge systems through relationships with experts and elders is so important.

The seeds of connection that were planted within her during the 2015 UHIP-IGOV exchange as a result of her many experiences of *'ike maka* and *piko praxes* with kama'āina of Hawai'i had begun to sprout and grow. While they had yet to transform her connection to land (that may take a bit longer to reestablish), they had begun to spread into new areas, like language revitalization. As she told her story of rebuilding ancestral concepts while we sat together in our

[112] According to Christine (personal communication, February 11, 2019), *namgwamazin* is used and spelled differently depending on the context (conversation, instruction, ceremony). This spelling provided by Christine is a phonetic construction of all of those contexts.

focus group in 2016, I could envision a future for Christine where she is a source of the knowledge for her people, and the teachings of her ancestors are whole once again, being spoken and lived by every person in her community.

The connections that she was seeking and the relationships that she was yearning for were not readily available to Christine back home. It took her traveling across Turtle Island and the Pacific Ocean to see what these connections look like in practice in Hawai‘i so that she had a better idea of what to look for and create in her own community once she returned. Opportunities to *‘ike maka* during the exchange were a common theme throughout my student focus group conversation. However, it was not until I heard from Nikki Sanchez, Christine's IGOV classmate and one of our other 2015 hoa kipa, that I truly understood how complex the impacts of observing, witnessing, and experiencing can be for ‘Ōiwi who come from places where these kinds of connections and relationships are very much under attack. With tears in her eyes and a lump in her throat, Nikki bravely shared memories from her first time in the UHIP-IGOV exchange in 2015 and how the opportunities to *‘ike maka* alongside her Kanaka Hawai‘i hosts were not only beautiful but painful as well:

> I think it was the first time to actually see what we've been talking about for so long…. But, I think more than anything…the thing that sticks out was just being in your guys' home with the three of you and preparing dinner and listening to you guys speak to each other in your own language[113]…. [It] was so simultaneously beautiful and painful to see that as a living possibility and then also to have to recognize…where I'm at or where my…community is at in terms of…how many generations, if we keep doing our work, how many generations it will be before that's a possibility for us. (N. Sanchez, personal communication, December 15, 2016)

Nikki's strained relationships with her homeland of El Salvador and her family members who still live there are heartbreaking. The tone of our focus group conversation definitely shifted when she began to speak about the violent realities that still exist for the people of her nation. It was hard to hear but an important story that needed to be told. She courageously shared:

> Our territory is so destroyed and our history is one of…war and bombs…so there has been so much displacement…. It's still a really dangerous place and the outcomes of the war and everyone having to leave and then going back and then now there's all this gang culture…[with] 7,000 homicides in El Salvador last year. (N. Sanchez, personal communication, December 15, 2016)

[113] She is referring to Kaleo, No‘eau and I. No‘eau also stayed with us in our home in 2015 along with the four IGOV students.

Unfortunately, the histories of Indigenous peoples around the world usually include chapters of great loss and dislocation due to crimes associated with colonialism and imperialism. Many of us today live in a time where attempts to "kill the Native" have changed forms from outright removal and genocide to more surreptitious strategies embedded in economic policies and social institutions. However, there are ʻŌiwi, like Nikki, who are still in fear for their lives back home. The only way to survive is to leave their families and homelands behind.

The intergenerational trauma that Nikki carries as a result of this separation was palpable as she spoke. "For me…coming here…was…so overwhelming and so beautiful and also so painful to…actually be able to see and experience the fullness of the work that you've done and…the beauty and the power that comes from that" (N. Sanchez, personal communication, December 15, 2016). The pains of loss and disconnection from people and place were especially powerful for her when she was in Hawaiʻi during the 2015 exchange because, as she explained above, when you see what you have been seeking for so long and then realize how far you still have to go to reach it, it makes the longing that much more palpable and the separation that much more real. However, if I understood her correctly in our focus group, the intensity of the pain she felt was somewhat balanced by an overwhelming sense of gratitude for the kamaʻāina of Hawaiʻi who helped her to see through the pain to what is possible if she remains committed to traveling her *ala nihinihi a hiki a i ke mole*.

> I just feel so grateful for what you guys have done here and what you have modeled…like what was spoken about yesterday in terms of the way…we need to hold up our highest selves and we need to create these challenges as opportunities to actually embody the fullness of who we have the potential to be if we really root ourselves in our original instructions is so magnificent and so powerful and also has a transformative capacity to impact, in this beautiful ripple, everyone who witnesses. (N. Sanchez, personal communication, December 15, 2016)

When you *ʻike maka*, then you know what it is possible; hence you know what to look for and how to create it back home. In Kaleo's words from our focus group conversation, "These exchanges … allow us to realize the things we have, … the things we used to have, and the things that we should strive to get back to" (K. Wong, personal communication, December 15, 2016). The exchanges offer you examples of people who are doing the hard work to reestablish connections to people, places, and practices. They give you skills and strategies to help you take on this kind of work in your own contexts. They present you with opportunities to learn from and work alongside folks who are farther along in their journeys of reconnection, which forces you to recognize where you are at in yours. They allow you to develop relationships with these role

models who then give you the confidence to push forward and do better. And maybe most importantly, they encourage you to envision whom you have the potential to rise up and be for your family and your community. In response to what she was hearing from Nikki and others, ʻIlima Long, a UHIP doctoral student who also participated in my focus group that day, articulated this point beautifully as she reflected on how the exchange expanded her understanding of ea:

> That is futurity…now you have a vision for your future…. That's the beautiful part and then the painful part is…the why aren't we there already or…how did we get away from that because we knew we were there…. But that futurity is… he relationships that we build here in this exchange with each other…as student representatives of our people and our nations and then with community folks and with each other. It's that constant…opening up [of] possibilities for the future and visions for the future…that…continue to raise the bar…continues to build all those other aspects of ea, …the living, breathing ea, the sovereignty that comes through that building of ea. (I. Long, personal communication, December 15, 2016)

This ea-building process is beautiful and painful, as ʻIlima and Nikki helped me to understand more fully. Breaking unhealthy cycles, accepting truths, turning inward, planting seeds, figuring out how to return, and then taking those first steps toward home – these actions are not easy, because they are effecting change. But, the relationships we develop with each other during these exchanges are what give us strength, confidence, inspiration, and motivation to keep going, and keep searching for opportunities to reconnect to our people, places, and practices. Our *ala nihinihi* can be lonely, precarious, and even dangerous, but just knowing that you have hoa across the world who are also committed to clearing and traveling their *ala nihinihi* encourages us to stay the course. Then, when we reunite, we are reminded that these connections, these healthy relationships, do exist. Our time spent together leaves us recharged and ready to return to our individual work and take on the challenges ahead. Because we have these relationships, we can lean on them when the pain starts to get too overwhelming; they help to remind us of the beauty. An opportunity to offer this kind of support surfaced during our focus group session as Nikki bravely shared her struggles to return home. The relationship that Kaleo and I had developed with her in 2015 when she stayed in our home compelled us to verbalize how much she is loved and how much her work matters. And, in turn, she reciprocated that aloha right back to us.

I began by saying:

> Sometimes we are the kīpuka [those safe places, oases within a barren lava field]….and us, our survival, the work that we do, the work that you're doing already, you are that safe [place], you

> are that source…. I see that in you so I just wanted to reflect that back to you…. You are the kīpuka and it will keep getting bigger and bigger…. I just wanted to share that strength. (M. Saffery, personal communication, December 15, 2016)

Then Kaleo added,

> And that idea about the kīpuka connecting together so that it's no longer a tiny little spot within a barren lava field but a bigger spot and a bigger spot until it's the forest of kīpuka which is really all of us. (K. Wong, personal communication, December 15, 2016)

And Nikki responded:

> Thank you guys. You mean a lot to us. I don't know if you guys know that.… When we see you and even, you know social media is what it is, but when we see you out there doing your work it really means a lot to us. (N. Sanchez, personal communication, December 15, 2016)

Nikki ended her time of reflection during our talk story session with the following thought, possibly inspired by Leanne Simpson's (2011) metaphor of a rock being dropped into a pool of water and the ripples that it creates.[114]

> I think the process of being able to come here [to Hawai'i] and see everyone share from their own communities and see the way that you guys are taking what you have and turning it into…these…beautiful sources of light and power and inspiration that ripples out for everyone else to carry with them, it's just…a really big gift. And when I left...it stayed with me, and I'd come back to certain things [like] being at the lo'i or being out on the boat with you and…stories that you told and…how you were talking about…your hula paradigm and the way that that informs your ability to see the world and it is the same thing with the stories and the pieces of work that you are doing that you share with us…they come back and they have teachings to give us over time. (N. Sanchez, personal communication, December 15, 2016)

The initial convergences that programs like the UHIP-IGOV exchange both intentionally create as well as allow to happen serendipitously are powerful, painful, and beautiful even. But, the changes that they effect in all of us radiate out and intersect with others who come into contact with our "paths of influence" (Simpson, 2011, p. 145). That is what leads to real, long-lasting transformations. They start out as small ripples but eventually build and build into waves that carry us forward.

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[114] The stone makes its initial impact in the water, displacing it and eventually sinking to the bottom. There is the original splash the act of resistance makes, and the stone (or the act) sinks to the bottom, resting in place and time. But there are also more subtle waves of disruption that ripple or echo out from where the stone impacted the water. These concentric circles are more nuanced than the initial splashes, but they remain in the water long after the initial splash is gone. Their path of influence covers a much larger area than the initial splash, radiating outward for a much longer period of time. (Simpson, 2011, p. 145)

For Nikki, she acknowledged that she is still "trying to fill [her] tool kit" and "still trying to figure out…how to turn that into something [she] can bring back to [her] own territory" (N. Sanchez, personal communication, December 15, 2016). But, as she mentioned above, the ʻike that she gained from the many *piko* that she journeyed to, helped create, and became a part of through the UHIP-IGOV exchanges remains with her. She is able to return to that ʻike over time through her own resurgent work, and it continues to reveal new insights in the exact moments when she needs them.[115] IGOV professor Devi Mucina reflected similarly during my kumu focus group when he said: "I think being with you all here has been so inspirational…. I feel like I get to be the best me possible…and…that can hold me through. Whenever…I am struggling…I can reflect back to these sort of spaces" (D. Mucina, personal communication, December 15, 2016).

In analyzing these comments from Nikki and Devi, I realize that returning can take many forms. Sometimes the act of returning to concepts, lessons, stories, and even ways of being that we experienced in the past can provide some of the most meaningful and much needed teachings at just the right time. And for many, these are their first important steps to returning along their *ala nihinihi a hiki a i ke mole*. The seeds of connection that were planted within Nikki through her experiences on the land and in the homes of her Kanaka Hawaiʻi hosts in 2015 are sprouting slowly, giving her the time she needs to figure out exactly when and where to plant them so that

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[115] One of the projects that Nikki worked on right after the 2015 exchange with another former IGOV student who also participated in the exchanges in Hawaiʻi was a documentary series called *Rise* that aimed to show the depth and diversity of Indigenous resurgence around the world, as demonstrated by ʻŌiwi who are "turning back to their own teachings as a framework to protect their territory and their way of life" (N. Sanchez, personal communication, December 15, 2016). It included an episode on our efforts to protect Maunakea for any further desecration through the building of the Thirty Meter Telescope (TMT). Our kū kiaʻi mauna movement really started to rise up and get organized right as she and her IGOV classmates were leaving Hawaiʻi at the end of the exchange in 2015. Nikki remembered getting off the plane and hearing about the first arrests on the mauna. She said:

> Maunakea for us was constantly the touchstone. That was the place we kept on going back to … because we [had] been here [in Hawaiʻi], and because we knew you guys … We also knew the feelings we had when we were here and we could see that embodied in everything that we were reading and watching. (N. Sanchez, personal communication, December 15, 2016)

One of the gifts of the 2016 exchange for Nikki was that she was able to actually travel to and visit Maunakea and engage with some of the leaders of the movement. As she said, "It has actually been like this perfect chapter between…leaving the last time and then yesterday…actually getting to go and be there and I just feel so grateful."

they can grow, take root, and eventually expand her kīpuka (safe place) to hopefully include her family and homeland of El Salvador one day. For Christine, however, she was ready to push through the pain and plant these seeds of connection in the na‘au of her family. By drawing on lessons learned and support systems formed in Hawai‘i during the 2015 UHIP-IGOV exchange, she was able to create an opportunity for her family to return and reconnect to one of their *mole*, thus initiating long-needed healing and renewal for all of them. I turn back now to Christine’s story of returning that took her all the way from the shores of Hawai‘i to the shores of Great Slave Lake on the lands of the Dene First Nation in the Northwest Territories of what is now Canada. Through her mo‘olelo, we find hope that traveling our *ala nihinihi* is possible even though difficult, and it can lead to life-changing transformations of our people and places.

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In early Summer 2016, a little over a year since her first UHIP-IGOV exchange in Hawai‘i, Christine spent some time at Dechinta Bush University Center for Research and Learning, “a northern-led initiative delivering land-based, university credited educational experiences to engage northern and southern youth in a transformative curricula based on the cutting-edge needs of Canada’s North” (http://dechinta.ca). Dechinta offers its programs in the Northwest Territories, many near Yellowknife along the banks of Great Slave Lake. Christine’s travels to this area as part of her research were also a return to the territories of her husband’s family. The Birds were a fishing family, Christine explained. They come from a line of fisherman who fished up in Great Slave Lake for many years. But, abruptly in 1974, they stepped away from their family’s fishing grounds and left the waters of Great Slave Lake behind. It was that year that her husband’s brother, who was only four years old at the time, slipped into the water of the lake and drowned. The stories from her father-in-law, husband, aunties, and uncles “about that time when they had that good life, where they were on the land and the land held them and sustained them” (C. Bird, personal communication, December 15, 2016) all stopped, all ended when their son, brother, nephew died. This place, which was once a site of sustenance and connection for his family had become a site of trauma and loss. But, like Nikki helped to articulate earlier, places that hold histories of pain and suffering still call to us to return, because they remain our ancestral homelands, our traditional territories, our sources of life and healing. The yearning to reconnect to land, water, people, and teachings never goes away, as Christine shared in our focus group conversation on December 15, 2016:

> And so my husband's been always asking, "Let's go back, let's go back." And it's like I never wanted to because there was such pain associated with that place. So when I had the opportunity to go to Dechinta, I thought, okay I'm going to see if I can be okay because…again I have that responsibility not only for my children but for my family. And so I went and…it opened up something for me. And I think it opened up just enough of a space to be okay with taking my family back. (C. Bird, personal communication, December 15, 2016)

Compelled by her renewed commitment to help find opportunities for her family to reconnect to each other, their teachings, and their places, a kuleana that she reaffirmed in Hawai'i during the 2015 exchange, Christine, her husband, their five children, and the families of her husband's younger sister and older brother returned to Great Slave Lake just a week after she got home from Dechinta.

They first returned to an island within Great Slave Lake that was once known as Bird's Island by the Dene people. It was where her father-in-law once had his fishing shack, but the white settlers who now occupy the island burned it down and built their own shack right on top of it. After some tense initial conversations with these settlers, during which time Christine and her family made it clear to them that they were going to the island no matter what they said, the settlers met them on the island (as a final gesture of control) but then left quickly, leaving Christine and her family on the island for four days. Christine recalled the experience of entering that space for the first time:

> So when we went out there, there was…this space and we were all thinking about it…as we were going on the water, we were all thinking about it and…I could feel my father-in-law sitting beside me and I could feel…his excitement and I could feel his fear and I could feel all of those things and we had to stop halfway there and we offered our tobacco to the water and we just…took a moment and we thought, now you…guide us…just help us. And as our boats pulled up to the island I could hear…my father-in-law talking and he was so excited to be there and he was saying: "Look my girl, look, look. This is where, this is where." And we pulled up and everyone got off the boats and…you could feel…this…wanting to cry, like wanting to release that. And so we walked around the island for a while and those people left and they give us the four days there…. And it was like…it opened something up for us and it shifted our whole consciousness. We were just there…. There was no disconnection. And we were part of that. And myself and my children had never been there. We had only heard about [it] through the stories. And so there was no disconnection. (C. Bird, personal communication, December 15, 2016)

While it was somewhat of a homecoming for her husband and his siblings, this trip to Bird Island was the first time for Christine and her children to *'ike maka* the places that they had only heard about in stories. And, they were not alone. As she shared in the quote above, her father-in-law who once regularly fished those waters and whose shack once stood on that island was with all of them as well. His spirit was there to guide them to the island, reassure them that

they were supposed to be there, and help them work through and release their pain. This was a process that he knew his family needed to go through in order to find peace, and, in a way, it seemed like Christine was saying that he needed to go through it with them as well. Just as it was a healing experience for her and her family, it was also healing for their kūpuna. They were not just reconnecting to the lands and waters of their family, but reconnecting to their family itself. This part of Christine's story demonstrates that when we return to our places, our kūpuna travel with us not only to guide us but also to participate in the journey as well, because, like us, they too suffer the consequences of disconnection and yearn for the healing of reconnection.

Our places hold memories; they remember and they have the ability to help us remember as well. No matter how long we are separated from our places and those who still reside there, when we return with the right intentions, we recognize each other and begin rebuilding our relationships. As connections are reestablished, memories flood back. No'eau learned this lesson after going to Kanaloa during the 2012 UHIP-IGOV exchange and then returning to Koholālele to restore that 'āina with his family. Christine and her family also went through a similar experience of remembering after returning to their *mole* of Great Slave Lake. For example, one day her husband, brother, and brother-in-law took a quick trip from their father's island to Yellowknife to get water.

> This old man was standing on the docks and he was watching them and my husband was kind of getting mad because he was thinking,…this guy is watching what we're doing, and then,…just before they left, he went over and said: "I am glad you're back, I'm glad you boys are back, you need to take back that space again," were his exact words…. My husband didn't know who he was but he knew them. And so there was like this buzz in Yellowknife that the Birds were back. (C. Bird, personal communication, December 15, 2016)

This is an instance of kama'āina recognizing kama'āina, welcoming them back and validating their journey to return, reclaim, and re-presence themselves on their ancestral lands and waters. The longer they were on the lake and re-immersed in their water-based practices, the more Christine's husband and his brothers began to remember as well.

> And the thing about Yellowknife is there [are] rocks and islands everywhere…and my brother-in-law was the one who listened closely to my father-in-law so he knew [how] to navigate those rocks and we went one day to this [place] called Moose Bay and…he remembered how to navigate and it was like an hour on the boats and I was thinking to myself,…how do you remember that? And it was just like a really uplifting experience. (C. Bird, personal communication, December 15, 2016)

The teachings of his father, which he had not applied or maybe even thought about for years, were flowing through him once again. They had been asleep but not forgotten. That is the power

of returning. It can reawaken stories, skills, and practices and then provide opportunities for us to live them once again.

After they left Moose Bay, Christine and her family traveled about an hour and a half by boat to the east side of the lake to a place called Ptarmigan. That was the island where her brother-in-law drowned as a boy. Here is how she bravely described their emotional yet healing journey along their *ala nihinihi a hiki a i ke mole*.

> As you come in from the lake there's islands and rocks and so you kind of have to go like this, weave your way into this place. And as we…entered the last stretch there was this giant eagle that came and he flew right in front of the boat right to the place where we stopped and it was like we were at a funeral because we all got off the boat and there was…this real heaviness and…it was that eagle that guided us to that place and when we got off we immediately went to that point where his little brother fell in the water. And so we were standing there and my son, he's like 10, and he started to cry and I said, "What are you crying for?" And he said, "I wish I had met my Uncle John, I wish I had met my Mushoom." And I said, "But you did, you did because somewhere you passed him on your way here." And as we stood there that eagle come around again and he perched himself…right in this giant nest on the island that's closest and he just stood there and made his presence known until it was done with, until everybody was okay. And it was like that connection to land…that I see here [in Hawai'i] is what I felt there. (C. Bird, personal communication, December 15, 2016)

The Birds had returned to Great Slave Lake to remember and properly mourn the tragic loss of one of their own to its waters so that they could work through and eventually release the pain that had kept them away from this territory for so long. They had returned to *'ike maka* the lands and waters that many of them had only heard about, so that they could begin to see this place as not only a site of extreme loss but also a site rich in possibilities for their family to once again live that "good life." And they had returned to reestablish relationships with the kūpuna who still reside there in many forms, so that the stories of their family at Great Slave Lake do not end in tragedy but instead continue to unfold with new chapters about returning, remembering, and healing. These were their intentions, and they were realized as confirmed by the reaction of her son, the presence of the eagle that stayed with them the entire time, and her own feelings of reconnection that she compared only to how she felt while in Hawai'i. Because the 2015 UHIP-IGOV exchange provided opportunities for Christine to spend time with kama'āina of Hawai'i who were working to maintain close, healthy relationships with their 'āina, she had known what it looked like and what it felt like to be connected to one's place. Witnessing these kanaka-'āina relationships and learning about the different kuleana that come with them planted seeds within her to seek out opportunities to reestablish similar connections in her own context. I was so

thrilled to hear during our student focus group conversation about how those seeds were sprouting and growing in truly transformative ways for her and her family.

As I listened intently to Christine retell the story of her family's courageous return to the waters of Great Slave Lake and particularly to the island where her brother-in-law lost his life, I noticed how their emotional and spiritual journey to reconnect was manifested in their physical journey to reach the shores of Ptarmigan. They needed to carefully navigate the narrow passages and weave their way between the rocks in order to safely reach the island. Similarly, they had to be aware of the different emotions that were being exposed because of their return and proceed carefully as they traversed those precarious waters. They relied on ancestral knowledge to help them remember how to make it safely through the rocks and channels, but they were also

gifted with kupuna intervention to help them along the way. "That place was waiting for us," Christine shared. "It was waiting for us on so many levels. And it was like the land and the water, the way that it responded to us being there as well, it was waiting" (C. Bird, personal communication, December 15, 2016). From changes in the natural elements to the arrival of the giant eagle, their place revealed that it was ready to help them safely deal with all the obstacles, both physical and emotional, that lay along their path to healing.

Through my analysis of this story, framed by lessons embedded in the mele "A Maunakea 'o Kalani" and informed by data collected throughout my case study, I see Christine and her family's journey along their *ala nihinihi a hiki a i ke mole* as a form of ceremony that transformed all those who participated in the rituals of reconnection that took place during those four days. As Christine expressed, "It did something to all of us." (C. Bird, personal communication, December 15, 2016) Their place was transformed from a site of pain and trauma to a site of healing and renewal. Christine saw in her children during those four days what life used to be like for her husband and his siblings before they lost their brother. But, even beyond the small group who physically returned to Great Slave Lake that summer, Christine also shared how this experience touched and transformed those who were not physically present but who were carried along with them on their journey of returning:

> My mother-in-law who was at home in Manitoba and my sister-in-law who was home in Vancouver, they were dreaming. They were dreaming as we were up there and my sister-in-law was dreaming of her brother and she said she was so happy when we got back because she said, "It was like he had grown up." And my mother-in-law was dreaming as well and she said, "My son is a young man now and it was like you guys brought him home." And when we left that place my children cried because they didn't want to leave it. They felt…that connection to that place, and I felt as if he [my brother-in-law] had grown up too in our memories and in our minds.

> He was no longer this little four year-old boy who had slipped into the water and couldn't get back up. He was a young man. (C. Bird, personal communication, December 15, 2016)

The bonds of family are strong. The separation of time and space can be bridged when your intentions are aligned and your thoughts remain with each other during the time apart. You can see this illustrated in the quote above when Christine described how she and her husband were able to bring their ʻohana who were at home along with them on their journey back to the lake. By telling them the stories of what was going on and what they were feeling and seeing, the waves of positive change that washed over Christine and her family as a result of their returning continued to spread out and touch members of their family thousands of miles away. The healing was not reserved only for those who got to actually touch the water, step foot on the islands, leave the tobacco, see the eagle, and hear the voices of kūpuna. Her mother- and sister-in-law also had powerful experiences at home in Manitoba and Vancouver as they dreamed of their beloved son and brother. Up until that point, their images of him had been frozen in time, forever the young boy who had lost his life more than forty years ago. But, because their family had gone back to the site of his death to reconnect with his spirit, work through the trauma, and transform the place, they were able to bring him home to them as the man he was always meant to become. The returning of their family members helped those who remained home to heal as well.

After witnessing and experiencing (*ʻike maka*) many examples of healthy relationships in Hawaiʻi during the 2015 UHIP-IGOV exchange, Christine reaffirmed her kuleana to create opportunities for her people to reconnect to their own places through their own cultural practices because she recognized that those kinds of close relationships are in large part missing from daily life in her home community. Her story of returning that I attempted to retell above is validation that her commitment to this kuleana did not wane in the time after the exchange. She worked to fulfill her kuleana by seeking out opportunities for her people to reawaken ancestral teachings embedded in their Native language and more personally by facilitating a journey for her family to return to and mend their relationships with one of their most sacred and significant *mole*, Great Slave Lake. As Christine explains, these impacts of the exchange were especially important for her children:

> The exchange has helped me since…it has taught me what to look for…. With my children I know what to teach them, I know what to show them at this point in their life and again that's something that I learned from the exchange. (C. Bird, personal communication, December 15, 2016)

Her quote above is very reminiscent of some of the reflections by Jeff Corntassel who shared during our kumu focus group session about how his learning during the exchanges impacts what he teaches and models for his daughter. "She hasn't been on all of them [the exchanges]," he said, "but she's been on them through me…because…you go home and tell stories….That's the way this [is] being…shared with our next generation" (J. Corntassel, personal communication, December 15, 2016). For example, he remembered an exercise during a past exchange where all participants were on a waʻa and were asked to stand on one side if you saw yourself as a warrior or on the other side if you did not. He said it was really conflicting for him, but he eventually chose to stand on the non-warrior side. This uncomfortable, yet transformative experience led him to return home and really think about how he is modeling all facets of warriorhood for his daughter "from a Tsalagi perspective," which he explains,

> is to confront those forces that we face whatever those look like…. But, it doesn't have to be this physical embodiment. It can be this intellectual embodiment, it can be a number of different ways, spiritual, and so that's been really exciting. (J. Corntassel, personal communication, December 15, 2016)

From what is means to be a Cherokee warrior to what it means to be a descendant of a fishing family of Great Slave Lake, these reflections from Jeff and Christine are very powerful because you can begin to imagine what kinds of alternative futures are now possible for their children as a result of their participation in the UHIP-IGOV exchange. These children are learning from an early age what healthy relationships look like, what connections to place, story, and genealogy feel like, what fighting for your land and people really entails, and so on. Their futures are forever changed because of the interactions that their parents had with the kamaʻāina of Hawaiʻi and the *piko* and *ʻike maka* experiences that they were welcomed into during the exchange.

With Christine's story of returning as an example, I suggest that educational programs that engage participants in intellectual, cultural, spiritual, and social praxes led by kamaʻāina in their communities serve to inspire returning by those participants to their own places and practices. In other words, kamaʻāina-led education encourages participants to seek out pathways that will help them to take up their kuleana (roles, responsibilities) again as kamaʻāina in their own territories. For example, the kamaʻāina of Hawaiʻi gave Christine the strength and motivation to embark with her family on a journey to hoʻokamaʻāina—to return to their homeland and become (re)acquainted with those contexts, customs, and communities that form

their identity as ʻŌiwi. When you hoʻokamaʻāina, you return to the lands and waters that raised you and your family, you reconnect with those who still reside there, you become (re)accustomed to the ebbs and flows of these environments, and you reawaken the practices that help you maintain relationships and fulfill responsibilities.

During the 2015 UHIP-IGOV exchange, Kanaka Hawaiʻi teachers, classmates, and community leaders modeled what it means to be kamaʻāina—children of the land—by hosting malihini (guests) like Christine in ways that not only offered the best of Hawaiʻi but also showed what it takes to cultivate that kind of abundance. This convergence of guest and host helped to influence and shape Christine's own "excelling in returning" to the ways of knowing and being that make her and her family kamaʻāina to the islands and waters of Great Slave Lake. The ripples that this *piko* created during the program continued to build within her after she returned home, forming larger waves of resurgence that she is now riding with her family toward a future where they are once again connected to their territories, rooted in their traditions, confident in their ʻŌiwi identities, and grounded in their kuleana.

We Are Always Returning and Transforming

We're always going to be in the process of transformation, and we're never going to arrive. We're just always going to be in that process.
(I. Long, personal communication, December 15, 2016)

In the two previous sections of this chapter, I retell two students' stories of returning, as shared with me during our focus group session in 2016. Analyzing their stories using images, concepts, and lessons from the mele "A Maunakea ʻo Kalani" through a method of kupuna lensing helped me to understand what kinds of things (e.g., concepts, lessons, stories, skills, strategies, or perspectives) were seeded within the students during the UHIP-IGOV exchange and what new things have sprouted in their own communities after the exchange once they began traveling their *ala nihinihi a hiki a i ke mole*. Some were able to return and plant seeds of change and hope right away, while others needed more time to look for opportunities to clear safe spaces for their seeds to grow. Some were able to recognize pathways laid out for them by their kūpuna, while others are still working every day to find their own paths to return home and fulfill their kuleana. But, ultimately, all of their stories illustrate how individuals, families, communities, and homelands can be transformed—from states of disconnection to reconnection, trauma to healing,

scarcity to abundance, regret to pride, and pain to beauty—when we strive to excel in returning to the people, places, and practices that together deeply root us to our foundations…our *mole*.

I end this chapter on returning with a discussion of responses from both kumu and haumāna to my third focus group question that focused on a different kind of returning: returning to the ʻāina education program that helped to spark these journeys of transformation. All of the students and professors who generously agreed to take part in my focus group sessions (and one interview) had participated in multiple UHIP-IGOV exchanges by the time we sat down to talk story in 2016. I purposefully chose to speak with returning participants because I was interested in understanding what kept them coming back to the exchange year after year. With this topic in mind, I opened the final section of this chapter with the above quote from ʻIlima Long, a Kanaka Hawaiʻi doctoral student in the UHIP program who participated in both the 2015 and 2016 exchanges. Her words capture one of my biggest takeaways from this part of our conversation. ʻIlima's quote reminds us that our journeys to return to our *mole* (homeland, family, language, ancestral teaching) are not linear. They are not fixed to a certain timeframe. They are not static and do not end. Instead, they are cyclical and ongoing. They open up multiple identities and points of engagement, depending on what is needed and where we are in our growth. And many times they lead us back to those original sites of convergence and intersection (the *piko*) that inspired our journeys in the first place. When we return to these *piko*, we gain new insight and knowledge, practice new skills and strategies, witness new models of resurgence, assume new roles and responsibilities, and strengthen important relationships so that we have the energy and confidence to continue our processes of returning and transforming. This case study has revealed that ʻāina education programs such as the UHIP-IGOV exchange can become one of these *piko* for its participants.

Just like the students highlighted earlier in this chapter, the professors who created the UHIP-IGOV exchange also return to their home communities after every program with seeds that they were gifted during the experience. They too work thoughtfully to plant these seeds and nurture them until they begin to sprout in ways that transform their intellectual, cultural, and spiritual practices, both within the academy as well as on the land and within their communities. What makes the professors' returning unique is that lessons learned from their own seeding and sprouting feed back into how they organize and offer future exchanges, thus transforming the program itself into a *piko*, a safe and inspiring place that folks purposefully return to over and

over in order to engage in powerful interactions with people, places, and practices that generate positive change. These ripples then radiate out from the *piko* and also eventually circle back to their source in an ongoing process of transformation for all who are impacted by the effects of these convergences.

As introduced in Chapter 4, one of the ways that the exchange has evolved over the last ten years as a result of this process has been its move away from the typical graduate seminar model toward a more intersectional approach where students are immersed in multiple forms of praxis that take place in both traditional academic settings as well as environments shaped by kamaʻāina and embedded in their communities. During my focus group conversation with the UHIP-IGOV kumu, there was a moment when they remembered back to the early years of the exchange and how they gradually moved the learning experiences outside the classroom and into the community with those who are committed to huli ka lima i lalo or turn their hands down to care for the land in different ways. Hōkūlani Aikau began the discussion by recalling, "Our whole first time was classroom and then Noenoe's like, 'There's a loʻi right down there. We should go down there and do a tour and learn about this place.' And then, did we go out to Kahana?" (H. Aikau, personal communication, December 15, 2016).

UHIP professor Noenoe Silva answered, "We went to Kahana. Yeah, so we had one day of being out on the ʻāina. Was it just that one day?" (N. Silva, personal communication, December 15, 2016).

Jeff responded, "It was one day. It was a Saturday" (J. Corntassel, personal communication, December 15, 2016).

As I listened to them reminisce about the early years of the exchange, the kumu seemed to share a level of amazement in recognizing how far they have come in terms of consciously engaging with the land and people who host the exchanges every year as a core component of their curriculum and pedagogy. This slow yet steady evolution eventually led to what my classmates and I have come to know as the UHIP-IGOV exchange, a program that recognizes the land and natural elements as equal participants in all aspects of the curriculum, a program that empowers organizers, activists, families, and cultural practitioners from our communities to teach and lead the university professors and students in various activities, and a program that "makes Indigeneity intersectional" (I. Long, personal communication, December 15, 2016). It's a program where folks are "allowed to enter in multiple ways" (D. Mucina, personal

communication, December 15, 2016) from multiple positions through intellectual, cultural, spiritual, and social praxis in the classroom as well as on the land, in the water, and with kamaʻāina from the community. Their work to improve the exchange never ends; there are always new things to learn and expand upon. However, the kumu have certainly come a long way in their efforts to create a dynamic and influential ʻŌiwi, ʻāina education program.

As they continued to make these ʻāina- and community-focused changes to the exchange, the UHIP-IGOV kumu began to see positive outcomes for their students (as highlighted throughout this dissertation), which in turn inspired them to make similar changes in their own research, teaching, and cultural practices back home. Likewise, when the kumu experienced successes after making changes in their individual work, their belief in this kind of curriculum and pedagogy grew and thus pushed them to continue reshaping the exchange to reflect this philosophy. Former IGOV professor Taiaiake Alfred touched on this process during my interview with him on December 5, 2016 when he reflected on how changes in the exchange began to parallel decisions he was making in all aspects of his life:

> The thing about the whole exchange for me is that it's kind of paralleled in other aspects of my life and career. [The] kind of growing realization and understanding…of…land-based education both in terms of my own understanding of what it is to be Native and then also pedagogically…how do we do it in IGOV…. [During the 2012 exchange,] I went to Molokaʻi and saw…the charter school kids and their connection to the land there and then we've done all these things over the years over here [in Hawaiʻi], and I guess the main learning has been the value of that…and how crucial it is to be doing that in the context that you work in if we claim to be doing Indigenous education. So prior to that…it was much more rigid in terms of academics whereas since then it's become very committed to, just as much to academic excellence, the experience of learning Indigeneity through land-based practices. And that's directly the result of the experience here. But, [it] also paralleled…work that I had gotten involved in at just about the same time in Akwesasne, a Mohawk community where I was involved in studying the effects of industrial pollution and then developing a response to that. So they kind of fed off each other…in thinking about a response to that…. A restoration model, of course, drew on what I was experiencing over here…and then that fed into more teaching about it…and then my own life as well with the hunting…with the boys when they came to my life. Trying to root them into what it means to be Indigenous and kind of committed to a land-based strategy in that aspect too in terms of raising them…. All three of those things paralleled each other at the same time. (T. Alfred, personal communication, December 5, 2016)

The curriculum shift for the IGOV program that Taiaiake describes above continued as he and his former colleague Jeff Corntassel returned to the exchange year after year. Their commitment to immersing their students in land- and water-based activities as part of IGOV, as well as their understanding of concepts that inform this kind of work, were both deepened as a result of their ongoing participation in the exchange. One of those concepts was kuleana. In our

focus group conversation, Jeff spoke of how his understanding of kuleana in terms of relationships to people and places grew through his diverse experiences during the exchange. On the one hand, his learning resulted from what Noenoe described as "that kind of the alchemy that happens when all the kumu get a chance to talk" (N. Silva, personal communication, December 15, 2016). Jeff explains,

> We are able to collaborate on things…and learn from each other about different aspects of…kuleana…[and] it's helped me reframe almost in a Cherokee perspective of kuleana. Okay what's a Cherokee notion of that, digadatseli`i. It's different but it's similar…and then we talk story about that and we talk about…how those stories relate to those concepts. So we've deepened…together,…maybe, or…you have deepened my understanding of just relationships in so many profound ways. (J. Corntassel, personal communication, December 15, 2016)

Additionally, Jeff's understanding of kuleana was deepened after his trip to Kahoʻolawe with the exchange in 2012 and then again after spending time on Maunakea during the 2016 exchange, hosted by some of the kahu (guardians, spiritual leaders) and wahine mana (including Mililani Trask) of the kū kiaʻi mauna movement who carry the specific kuleana of holding a spiritual space on the mauna for our lāhui. Jeff continues:

> Kahoolawe was a huge formative experience…the ways that the land and water touch us and affect us…and not just…the usual land-based stuff where, "Okay let's get folks out and…here's the land…and you're a tourist now"…. Instead you give us…what Mililani said yesterday where you have a kuleana now to this land by being here. So that's what we try to do in our program as well…. We've learned from that. (J. Corntassel, personal communication, December 15, 2016)

The convergence of these kinds of experiences— social and ceremonial, intellectual and cultural, spontaneous and intentional—provided opportunities for Jeff to, first, *ʻike maka* what living our kuleana to land and lāhui looks like and feels like for Kānaka Hawaiʻi and then translate this understanding for his own context and background as a Cherokee man and father as well as an Indigenous professor. One of the specific ways that he and Taiaiake incorporated this learning about kuleana into the IGOV curriculum was by adding a new program requirement where "students take part in a mentorship activity each week with a faculty member that usually involves an activity on the land or water as a way of learning what the environment can teach them" (http://www.uvic.ca/hsd/igov/land-water/index.php). Jeff concludes:

> Our mentorship kind of came….as a result of our curriculum shift. It was meant to be smaller groups but more land-based and water-based to get people out of the classroom. And…part of it is the difficulty of…having the…budget…to get 15 people somewhere and to do it right…. But the mentorship has allowed us more of that flexibility and it was inspired by…this work. (J. Corntassel, personal communication, December 15, 2016)

Like Jeff and Taiaiake, the UHIP professors also reflected on how their partnership with IGOV through the exchange has impacted their work at UH Mānoa, from what books they teach in their classes and what assignments they require of their students to expanding their consciousness about what is going on in Turtle Island and how they can better support their students at UH Mānoa who come from these territories. For example, Noenoe shared with her fellow kumu during our focus group conversation that a T-shirt given to her by an IGOV student at the end of one of the exchanges that was hosted at UVic changed her course on contemporary Native Hawaiian politics. She explained that the shirt said "Under The Pavement The Camas," which then became the basis for the term project in her class called "What's Under the Pavement" in which she requires her students "to look at a neighborhood and figure out what's the Hawaiian stuff going on under the pavement" (N. Silva, personal communication, December 15, 2016). Noelani Goodyear-Kaʻōpua also added that Nā Koʻokoʻo, a Hawaiian leadership cohort program that she and Hōkūlani Aikau developed together to prepare undergraduate students to help their communities address pressing issues, "was a reflection of how these exchanges have been organized, like a mix of classroom time and land-based time and building this community and then taking that…learning community out onto the land with a land-based community in practice" (N. Goodyear-Kaʻōpua, personal communication, December 15, 2016).

Finally, during our focus group conversation on December 15, 2016, all of the kumu celebrated the success of Hōkūlani's innovative leadership in planning the 8th annual meeting of the Native American and Indigenous Studies Association (NAISA) in Hawaiʻi in 2016, which she explained was a direct result of their experience in creating and running the UHIP-IGOV exchange. The following is a transcription of the relevant part of that conversation:

> The way we organized NAISA was absolutely connected to this. So even with ceremony, community engagement, we weren't going to just be intellectuals sharing ideas. (H. Aikau, personal communication)
>
> And that was one of the most successful aspects. I mean so many people commented on it. (N. Goodyear-Kaʻōpua, personal communication)
>
> And said they want NAISA to do community engagement forever after. (N. Silva, personal communication)
>
> But I think it also enriched the discussions. I mean…we wanted it to…enrich the discussions that came after and it felt like it did…. And then…the sharing of food…on campus and underneath the big tree for the kids to run around and hang out…. It was just totally informed by what we all do…. We were all like, yes, we have to do this differently. And we've got this experience [with the UHIP-IGOV exchange] and we can translate that too. (H. Aikau, personal communication)

> It set a new standard that's for sure…. It felt like an Indigenous gathering for those few days verses these reproductions of the colonial…academic industrial complex of churning out panels in very specific ways…. It just felt like an Indigenous space, and I wish there would be more of that. (J. Corntassel, personal communication)

> And that's why it's good for our crew to actually be involved in NAISA…I think its very important for us to have a presence inside there. (N. Silva, personal communication)

As ʻŌiwi land-based community engagement continued to become more of a focus for the curriculum and pedagogy of the UHP-IGOV exchange, it influenced the work of the professors when they returned home after the exchange, as illustrated by the examples I offer above. With the successful sprouting of new ideas, practices, and programs, the professors' commitment to community engagement fed back into their planning of future exchanges. Consequently, the UHIP-IGOV exchange began to transform into a community in and of itself, "a new community of Indigenous people… in an … intellectual, academic environment" (T. Alfred, personal communication, December 5, 2016).

While the kumu did not necessarily go into the planning and offering of the program with this outcome in mind, it is something that they noticed taking shape after the very first exchange. Hōkūlani explained it this way:

> That [the first exchange] was…the first and only time that we let people come in and out. … That folks didn't have to commit to being a part of it. Folks were coming in and out and then it was like a seminar…and…it was just a place where folks were sort of circulating through. And after that we were like, "Oh no, let's not do that because again it disrupts. We really need to pay attention to creating an intentional community making clear what expectations are of participation." (H. Aikau, personal communication, December 15, 2016)

These realizations forced the kumu to reevaluate what they had originally designed, accept what was emerging organically, and reflect on the kinds of kuleana that inherently come with this new model, not only for the haumāna participating in the exchange but also for themselves as the creators and leaders of this program. As Noelani explained, the kumu are constantly asking themselves, "How do you hold this community that travels while you're also in relationship with very grounded, landed communities and introducing them to one another and the various kuleana that we have and the accountabilities that we have?" (N. Goodyear-Kaʻōpua, personal communication, December 15, 2016).

Reflecting on this question never ends, but through my analysis it became clear that if we choose to become a part of the UHIP-IGOV exchange as either a kumu or haumāna, we need to

understand that we are entering a community built on relationships both internally as well as with those on the front lines of aloha ʻāina movements in our communities. Our presence should help this community to grow, improve, and flourish so that it continues to exist for the benefit of future participants. It is not just a university program. It is a *piko* that transforms us, that inspires us to return to our own contexts and be the catalyst for much needed change, and for many of us it is a *piko* that continues to call us back to begin this process all over again. I end this chapter by exploring some of the reasons why kumu and haumāna have been answering this call to return to the exchange year after year, and how this kind of returning adds to my overall understanding of not only the many twists and turns that are involved in traveling our *ala nihinihi a hiki a i ke mole* but also the role that ʻāina education can play in this ongoing journey of returning and transforming.

Circling Back to Our Piko: Returning to the UHIP-IGOV Exchange

As the ʻāina of Hawaiʻi and the territories of Turtle Island became more and more central to the curriculum and pedagogy of the UHIP-IGOV exchange, as I explained above, they also became the very reasons why so many kumu and haumāna continued to return to the exchange year after year. When we are welcomed into a place not only by the kamaʻāina of that place but also by the ʻāina itself, a relationship is initiated. This relationship continues to grow over time as we learn the stories of these places, work alongside the caretakers of these places, and witness the hardships and hopeful realities of these places and their communities. As Taiaiake explained:

> I think there is obviously something that continues to draw us back.… The first time I came here Noenoe took me around the whole island and…pointed out every mountain and god and goddess and all the streams and everything… So I was introduced to the island in a way that was really different than most people and so being introduced to it that way I was never able to see it as anything but…living gods, spiritual beings…. Everybody from IGOV that comes here says…it might be because of the people but obviously you guys embody the power of the place as well so it's really transformative…. Everyone who comes here has a really transformative experience and they keep wanting to come back. (T. Alfred, personal communication, December 5, 2016)

Being present on the land in such engaged and conscious ways means that you develop a relationship with that place and its people, become a part of their moʻolelo, and ultimately carry home with you a kuleana to remain connected so that these relationships can continue to feed us in reciprocal ways. Jeff put it well when he said, "I feel accountable…[and] that accountability spreads through and I think has deepened the ways that we can engage with the land and with

each other" (J. Corntassel, personal communication, December 15, 2016). I posit that this extends beyond the time and space of the exchange itself to also include how we carry this kuleana as we return along our *ala nihinihi a hiki a i ke mole.* These lessons about kuleana to people and places guide our work during the exchange, inform our work outside the exchange, and remind us of our responsibility to return to the sources of this ʻike so that we can give back as well as gain new knowledge.

During my conversations with both the kumu and haumāna, this theme of returning to gain knowledge surfaced often. So much learning happens during the two-week program. However, for many, their thirst for knowledge is not quenched in a single exchange. They yearn to return to the inspiring and challenging environment that is created during the UHIP-IGOV exchange in order to attain "higher knowledge or more of an awareness or more examples…or…more in that sense about elaborating or enhancing those…other processes" (T. Alfred, personal communication, December 5, 2016). For example, a concept may be introduced during a particular exchange, but when participants return home to apply this concept in their own contexts, many times it leads to new questions. Therefore, returning to the exchange allows them to address these questions, go deeper in their analysis, witness more examples of others who are living the concept in their everyday practices, and then apply these lessons right away in safe spaces during the exchange.

Devi Mucina, for example, came into his first exchange in 2015 asking questions about masculinity and his responsibility as an Indigenous man. Through his participation in the exchange over two years, his approach to this area of his scholarship continued to evolve:

> First, I was talking about masculinity and then I moved from masculinity to masculinities not just a single masculinity…and now even in talking about masculinities I'm shifting as well to relational masculinities and then…to sort of ask…what's…the binaries that we create when we talk about masculinities…. So still trying to find ways to speak about it in…respectful and truthful and complicated ways…. So that's one of those gifts…. And now I am finding words for it. I am finding this exchange [2016] I'm finding words for it. In that exchange [2015] it was a feeling. (D. Mucina, personal communication, December 15, 2016

Additionally, Noelani Goodyear-Kaʻōpua and ʻIlima Long, a UHIP kumu and haumāna respectively, both shared in their separate focus group sessions how the experience on Maunakea during the 2016 exchange impacted their understanding of two different concepts that were explored a year before on Oʻahu during the 2015 exchange. Their understanding of piko and ea (two of the central themes in 2015) was affected during the earlier exchange. However, their

engagement in spiritual, cultural, and intellectual ceremony in the subsequent exchange with the same wāhine mana on Maunakea who Jeff mentioned in his earlier quote raised their consciousness about these concepts even further.

> I agree that this trip for me has been…a literal and figurative working to a pinnacle… Yesterday in particular on Maunakea, so many convergences…. We talked about piko in the last exchange a lot, and I just felt like when we were standing at Puʻu Huluhulu and the four aunties arrived and I didn't know that some of them were going to be there, but as it all came together and just feeling like really overwhelmed…. When I think about what each of them represented [in] different ways...[in] my own journey into coming into adulthood and becoming a Kanaka who has tried to commit…my life to aloha ʻāina in different ways…. It was all like, oh my gosh, my life is like being drawn out with the presence of these women. (N. Goodyear-Kaʻōpua, personal communication, December 15, 2016)

> When the aunties yesterday…this changed my thinking too…. I have been taught before by people who I have a lot of respect for that…your intention is the most important thing in your offerings. And Aunty Luana made clear that intention isn't enough…. There is an appropriateness. And that their approach has been to lovingly just continue to reinforce and teach and raise the standards and the ʻike,…and so that made me think about ea in a different way too in terms of the idea of raising, you know, as continuing to raise standards. (I. Long, personal communication, December 15, 2016)

I was able to witness and participate in the ceremonial exchange that Noelani and ʻIlima reference above, and I can confirm that standing with these aunties at the ahu (alter) of Puʻu Huluhulu on the slopes of Maunakea offering hoʻokupu of pule, mele, hula, ʻawa, kalo, tobacco, palauan coconut oil (*chelchul er belau*), etc. was transformative for all of us present that day. Our learning community made up of ʻŌiwi and settler allies from around the world converged with leaders from a landed community in Hawaiʻi at *ka piko o Wākea*. We engaged in the act of hoʻokupu (to cause to grow, sprout) by appropriately giving the best of our community with the best of our intentions at one of the most significant sites of spiritual, cultural, natural, and political convergence in Ko Hawaiʻi Pae ʻĀina (Hawaiʻi's archipelago). As UHIP student Noʻeau Peralto explained in our focus group when discussing the concept of hoʻokupu, "You give what you want to grow. You give the akua the best, the biggest kalo you pull," which "goes against…how a lot of us are raised…. But to have that ability and consciousness…[to] know it's going to return in another way" (N. Peralto, personal communication, December 15, 2016) was one of the greatest lessons we learned from the aunties. They generously welcomed us into a sacred space that morning in December, and as a result, we were able to *ʻike maka*, through ceremony, forms of piko and ea that forever transformed how we recognize, understand, and experience these core Hawaiian concepts. In addition to analyzing and interpreting them

intellectually, we were reminded that we must also apply this ʻike in our everyday aloha ʻāina work. The aunties showed us how it can be done and then gave us the opportunity to embody this teaching within the safe space that they created for us.

Opportunities to apply concepts and skills alongside experts who can guide us along the way are one of the main reasons that participants return to the exchange year after year. Hōkūlani confirmed this finding when she reflected on her personal experience of offering hoʻokupu on Maunakea at this same moment during the 2016 exchange. With a grateful and humble voice, she tearfully expressed how the exchange continues to open up spaces for her to learn new things by allowing her to move back and forth between her roles as a kumu who is expected to lead and teach, as well as a Kanaka Hawaiʻi who is still learning and growing:

> Why I personally keep doing it is because…I just don't even know what I'm going to learn…I mean…we just don't have that many opportunities. You know like I… get this kalo and I bring it and I don't know what I'm doing…. I have no training. I'm like a child. I have no idea [*crying*]. And then you and Kaleo help me do what I need to do…and its like teachers [*pointing to Maya*], still learning [*pointing to herself*]. And I feel like that's the kind of— again where…we create for so many kinds of disruptions of the binaries that it gives everyone opportunities to try on and to practice different roles so that I can do something that I've never done before and trust that it will be the right thing because I have you and Kaleo. (H. Aikau, personal communication, December 15, 2016)

In addition to returning to the exchange to gain new knowledge and skills, Hōkūlani's quote above reveals that seeking knowledge sometimes involves assuming new roles. UHIP-IGOV exchange participants—kumu and haumāna—are not expected to engage in the program from fixed positions, but are instead encouraged to try on new identities, experience new practices, step forward when needed, as well as step to the side when appropriate. Depending on the context and the qualifications for engagement, those with the relevant backgrounds and training are empowered to lead, no matter if they are a professor, a student, or a community member. Like Hōkūlani explained, this fluidity is a direct affront to rigid binaries (e.g., intellectual work v. cultural work, and academy v. community) that not only restrict what we think is possible in an ʻŌiwi academic program but also what we believe each of us are capable of being and achieving in these programs and as a result of these programs. For example, the intellectual work of reading, analyzing, theorizing, debating, and writing about ʻŌiwi concepts and practices of aloha ʻāina are important parts of our cultural work as well. Likewise, participating in ceremony, talking story with community members at a social gathering, planting, harvesting, and preparing food are all essential to our research and knowledge production

processes. Furthermore, professors and students are also learners, experts, activists, organizers, cultural practitioners, and community leaders. As we move between different spaces both within the academy and out in the community during the exchange, our different kuleana surface and inform how we engage in our work and with each other.

These complexities of practice and position are grappled with constantly during the exchange. They can invoke moments of tension and discomfort at times, but the growth and learning that are produced as a result can lead to powerful transformations that have far-reaching, long-lasting impacts. UHIP doctoral student ʻIlima Long provided some insight on this topic during our focus group conversation when she spoke about how strict hierarchies between kumu and haumāna can become more fluid when learning experiences transition out of the classroom and into the community:

> In both of my classes this semester, the stuff that I've been reading has been encouraging a…methodological approach to recovering stories and to looking at the people…in either history and our families or even thinking of ourselves not so much as somebody who represents a thing or has arrived or is…the…essential idea of what it means to be an aliʻi or a Hawaiian…but to look at us as always in the process of becoming. And so that to me has sort of also…opened up a different space, but on Hawaiʻi island, not so much in the classroom because the classroom is structured to be…hierarchical, the kumu is the kumu, the haumāna is the haumāna…and those are the only two identities that are in the classroom. But, when we come to Hawaiʻi island and we go to Kīlauea with Kalei Nuʻuhiwa and we talk to those aunties…those kahu on Maunakea, that opens up way more identities and way more kuleanas and roles and it kind of flattens the hierarchy…. When we're on the land in a place you see everyone's vulnerabilities come out…and…you see your kumus…sometimes as experts and as kumus and sometimes just as kanaka trying their best to walk a path and to become something, and…it invites a lot more aloha…and also…tears down other paradigms about this idea of what we think we're supposed to be. (I. Long, personal communication, December 15, 2016)

What Hōkūlani and ʻIlima describe above are instances of the Hawaiian concept of aʻo being embraced and practiced in the UHIP-IGOV exchange. This word "aʻo" in our Native language embodies both learning and teaching. Our language reveals that our kūpuna believed that there is no separation between the two. Not only can these actions happen simultaneously, but it also suggests that we can move back and forth from teacher to learner depending on the situation, the relationships involved, and the diverse kuleana we carry. Education is a reciprocal process from an ʻŌiwi perspective, and it appears from quotes like ʻIlima's that the more we move our educational practice outside the four walls of institutional classrooms to the classrooms of our ancestors on the banks of fishponds, in loʻi kalo, on sea cliffs, in reefs and tide pools,

along mountain trails, and at sacred ahu, the more opportunities there are for this kind of inspiring, responsive, transformative, compassionate, kuleana-driven education to take place.

It was incredibly touching to listen to ʻIlima express her aloha for her kumu because of their willingness to show their vulnerabilities while engaging with their students on the land in ceremony with leaders from our Hawaiian community. Instead of viewing their vulnerabilities as a sign of weakness or deficiency, ʻIlima clarified that these experiences actually allowed her to see her kumu as more than just professors, but also as multidimensional human beings just like her, who are on their own paths of learning and transformation. Convergences of all kinds—kanaka and ʻāina, learning and landed communities, various forms of praxis—helped to confirm and further shape ʻIlima's perspective on the ongoing process of transformation that we are all going through as folks who are committed to living aloha ʻāina. Moreover, ʻIlima's emerging theory that "we are always in the process of…changing and transforming into things that never were before" (I. Long, personal communication, December 15, 2016) helped me to not only recognize a component of the UHIP-IGOV exchange that draws participants back year after year (i.e., the opportunity to grow and assume new kuleana over time), but also to understand the many complexities that are involved in traveling our *ala nihinihi a hiki a i ke mole*, specifically in regards to journeys of returning inspired by ʻāina education programs.

Our stories of returning are also stories of transformation. We are transformed when we become a part of *piko* where we engage with new people and places, learn new ideas, practice new skills, and assume new roles. These *piko* can take many forms; they can be journeyed to and created by educational programs, and in some cases these programs can become *piko* in and of themselves. *ʻIke maka* experiences at these *piko* allow us to see the potential for transformation in our own communities and thus inspire us to eventually leave these *piko* and return to our *mole* (homelands, families, communities, teachings), ready to enact visions for alternative futures. While our visions usually aim to reproduce historical and ancestral models of balance and abundance, our actions of returning to ʻike kupuna and ʻāina kupuna (also parts of our *mole*) in order to achieve these visions ultimately lead to transformations of people, places, and practices that are both reflections of our past as well as things that never existed before (Kikiloi, 2012). As the stories in this chapter illustrate and ʻIlima's earlier quote articulates, traveling our *ala nihinihi a hiki a i ke mole* is a cyclical process of returning and transforming. These pathways lead us back to our foundations (*mole*) to apply ʻike and fulfill kuleana, but they also have many

twists and turns that sometimes cause us to circle back to those original sites of convergence and intersection (*piko*) that inspired our journeys of returning in the first place. As conditions change, further knowledge is needed, and kuleana continue to be recognized and clarified, our *ala nihinihi a hiki a i ke mole* adjust in response, revealing new intersections, unexpected turns, and multiple destinations, which add to our ongoing stories of returning.

This chapter has focused primarily on the component of my theoretical framework that recognizes the importance of encouraging participants in ʻāina education programs to return to their *mole* after the program is over. This lesson of returning to our *mole* comes from Queen Emma's mele, "A Maunakea ʻo Kalani." Substantiated by my mele analysis in Chapter 4, I am confident that the haku mele purposefully chose to use the word "mole" because of its many layered meanings and the lessons that these meanings have to teach us. While it was surely a reference to Kemole, a puʻu or hill on the lower slopes of Maunakea, as well as Wahinekea at the base (mole) of the mountain where Emma's journey to Waiau began, I find great significance in one of the other meanings of "mole." The first definition listed in Pukui and Elbert's *Hawaiian Dictionary* (1986) is "taproot, main root, or ancestral root" (p. 252). As Kanaka Hawaiʻi scholar Kīhei de Silva (2006) suggests, this meaning fits the context of the mele and Queen Emma's 1881 journey to gain ʻike and affirm her kuleana to lead her lāhui. However, what I have found through this case study of the UHIP-IGOV exchange is that this meaning of "mole" also adds an important layer to my emerging theoretical and pedagogical framework for ʻāina education in terms of how these programs inspire their participants to initiate their own ongoing, ever-changing processes of returning to our *mole*. Roots are constantly growing. They not only extend deeper into the earth, but they also branch out and expand into new areas in order to further reinforce their core. They draw strength and sustenance from multiple points of connection and intersection and then transport that energy back to their taproot so that it can hold fast over generations. With this imagery in mind, it makes sense that my focus group and interview analyses revealed stories of returning that speak of individuals and their communities who are not only growing and transforming, but who also remain deeply connected to people, places, and practices whose roots extend from our ancestral past and branch out in new ways to our present times and distant futures.

CHAPTER 6

E HAKU A‘E KĀKOU A LAWA KA LEI: TOGETHER LET’S WEAVE A LEI OF ‘ĀINA EDUCATION

Photo by Kaleomanuiwa Wong with the lands of Ulupō Nui in the foreground, the hills of Mahinui in the background, and the remnants of Kawainui fishpond spread out in between.

Imagine that you are sitting on this grassy slope, behind the rock wall just out of view. These are the lands that we call Ulupō Nui. Imagine Hi‘iaka and her travel companion Wahine‘ōma‘o right over there on the top of that distant ridge directly across from where we are now. Its name is Mahinui. Imagine that the flat expanse of land between Mahinui and us here at Ulupō Nui is all water. This 500-acre masterpiece of Hawaiian aquaculture is named Kawainui. Now picture two beautiful women wearing lei ‘ilima and sunning themselves on the edge of this massive loko i‘a (fishpond). Can you see them? Can you see the water? Who are these women whose glowing skin seems to rival that of the golden blossoms that adorn their bodies?

Wahine‘ōma‘o did not know, but Hi‘iaka did, and she offered this chant in order to reveal their true identities.

(‘O) Kailua i ke oho o ka Malanai	Kailua in the wisps of the Malanai wind
Moe e ka lau o ke ‘uki	Where the leaves of ‘uki lie at rest;
(I) pū‘iwa i ka leo o ka manu (lae)	When startled by the voice of a bird
E kuhi ana ‘oe he wahine	You suppose that she is a woman
‘A‘ole (lā)	But no
‘O Hauwahine mā no kēia (lae)	They are Hauwahine and her companion
Nā wāhine o Kailua i ka la‘i[114]	The women of Kailua in the calm

And just as Hi‘iaka had predicted, the two women, startled by her knowing words, slipped into the water and disappeared. Hi‘iaka’s voice triggered a transformation. They were not women at all. *‘A‘ole lā!* They were Hauwahine and Kahalakea, the mo‘o[115] guardians of Kailua’s two fishponds, Kawainui and Ka‘elepulu. Through this act of putting voice and intention to names and mele, Hi‘iaka communicates with these important kupa (Natives) of Kailua, introducing them to Wahine‘ōma‘o and teaching her (along with all of us generations later) the important lesson that we must learn to see beyond what is right in front of us because many times it is what is just beneath the surface that needs our attention.

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[114] The words of this mele, which we learn in my hālau hula (shown above), are based on Hooulumahiehie’s version (shown below) as printed in his “Ka Moolelo o Hiiakaikapoliopele” on January 22, 1906 in the Hawaiian language newspaper *Ka Nai Aupuni* (p. 4).

Kailua i ke oho o ka Malanai
Moe e ka lau o ke uki
Puiwa i ka leo o ka manu
E kuhi ana oe he wahine
Aole-------a
O Hau—wahine ma no kela
O na wahine o Kailua i ka lai

My kumu, Māpuana and Kīhei de Silva (2017), have added the words in parentheses to our version in an attempt to improve the flow of the voice when delivering this mele as a chant whose original voice has long been lost. The Hawaiian orthography and English translation of our hālau version are by Uncle Kīhei.

[115] It is hard to find an equivalent in English to truly capture the fullness of our Hawaiian mo‘o. They are usually associated with water and serve as the guardians of particular water sources like fishponds. Some have used words like “lizard” or “dragon” to describe them, but they can actually take many forms, from a beautiful woman to a reptilian creature to yellowing leaves along the edge of a body of water that they are associated with.

On any given day, if you come down to the banks of Kawainui within the ʻili ʻāina (small traditional Hawaiian land division) of Kūkanono where Ulupō heiau still stands—an area of land we call Ulupō Nui—you will likely find my kāne, Kaleo, and me sharing, in a very similar way, this chant of Hiʻiaka and the story of her time in our beloved ahupuaʻa of Kailua.[116] Taking Hiʻiaka's lead, we introduce our ʻāina through its mele and moʻolelo to people who come to participate in our community-based, kamaʻāina-led, ʻāina education and restoration work at Ulupō Nui. Just as Hiʻiaka did many centuries ago, at perhaps the exact place her voice once caused Hauwahine and Kahalakea to assume their moʻo forms and disappear into the water, Kaleo and I breath new ea into Hiʻiaka's words and teachings in order to trigger a transformation in the minds and naʻau of our learners. Most people who come to work and learn with us, whether they are from Kailua or not, see our homeland as just another Waikīkī, a place too pricey to live in and too touristy to feel comfortable in with no Hawaiian culture left and definitely no Hawaiians. However, as they spend time with us, the Kailua of Target and Whole Foods begins to fade, and the Kailua of Hauwahine and Kahalakea begins to surface. The "pristine" landscape of "Kawainui Marsh" is exposed as a floating mat of invasive vegetation that is smothering Kawainui fishpond. The town famous for its quaint eateries and beautiful beaches is re-membered into the ahupuaʻa of great navigators, ruling chiefs, and the largest heiau of its kind on Oʻahu with spring water that still bubbles forth from its base and flows through loʻi kalo that feed our community to this day.

[116] One of the most significant moʻolelo from our canon of traditional Hawaiian literature tells of Hiʻiakaikapoliopele and her epic quest throughout our islands to fetch Lohiʻau from Kauaʻi for her eldest sister. Pele, our akua of fire and the volcano, had fallen asleep one day on Hawaiʻi island and her spirit traveled to Kauaʻi where she fell in love with a man named Lohiʻau. When she woke up, her spirit returned to her body. After asking all of her sisters who would go to fetch Lohiʻau, her youngest sister, Hiʻiakaikapoliopele, accepted the kuleana. During her journey, Hiʻiaka traveled through the ahupuaʻa of Kailua on the Koʻolau side of Oʻahu. After falling in love with a kamaʻāina of Kailua named Kaʻanahau, she was preparing to leave our ahupuaʻa to continue on her journey when she stopped atop the ridge of Mahinui to turn and look back at Kailua one last time. From this vantage point, at the boundary of Kailua and Kāneʻohe, all of Kailua was visible. She expressed her aloha for Kaʻanahau through several mele and then, right as she was turning to leave, her travel companion, Wahineʻōmaʻo, noticed two women sunning themselves along the water's edge. There are four versions of this story (Kapihenui, 1862; Bush and Paaluhi, 1893; Hooulumahiehie, 1906; Poepoe, 1909), but the one I retell in this chapter is the version by Hooulumahiehie.

First through story and then through turning our hands down to work the land, we provide opportunities for the learners in our ʻāina education programs to begin to truly *ʻike maka iā Kailua*. The convergence of cultural and spiritual practices on the ʻāina led by kamaʻāina who have been raised by teachers who still carry the traditions of our kūpuna help them to see, understand, and experience Kailua differently. As a result, our identity as a prime tourist destination where a living, practicing Hawaiian cultural presence is almost completely erased from view both physically on the land and internally in the consciousness of residents and visitors alike is shifting. It is shifting back to that of a *piko* of resurgence and abundance where kānaka and ʻāina are reentering relationships with one another, which feed us all physically, intellectually, culturally, and spiritually. With the help of Hiʻiaka, the Kailua our learners thought they knew starts to transform into both the Kailua of generations past and the Kailua we hope to grow for the generations to come.

My dissertation has been a study of ʻāina education. Through my genealogically and epistemologically grounded research methodology, I explored how ʻŌiwi educators are honoring and nurturing the development of kanaka-ʻāina relationships through their curricula and pedagogies and how their practices build upon, challenge, and extend existing theories of Place-Based Education. I conducted this examination through a three-year case study of the UHIP-IGOV exchange. Specifically, through a method of kupuna lensing, I drew on images, concepts, and lessons embedded in a mele from my hula genealogy, "A Maunakea ʻo Kalani", in order to imagine how our kūpuna might have explained and given meaning to the contemporary educational practices that I was observing and participating in during the case study. My resulting theoretical and pedagogical framework brings forth elements that were embedded in the mele and reenacted in our present-day by the participants in the exchange. I then weave these elements together into a lei of ʻike kupuna and ʻike o kēia ao nei (ancestral knowledge and knowledge from this time) in order to not only challenge and push back on Place-Based Educational narratives but to simultaneously (and perhaps more importantly) shed new light and create new life around the field of ʻāina education.

As I prepare to finish this lei, I have a few final pua to add before I can tie off and trim the ends. Beginning with the mele and moʻolelo of Hiʻiaka, I have carefully chosen examples from my own ʻāina education work in my homeland of Kailua to share in this concluding chapter of my dissertation as a way to demonstrate how my theoretical and pedagogical framework can

be applied by ʻŌiwi educators in their own contexts and provide examples of the transformative impacts that are possible for both kānaka and ʻāina who are brought together by this work. The case study discussed in previous chapters has focused on an international, Indigenous exchange program between graduate faculty and students from two large universities in Hawaiʻi and Canada. However, as I hope this final chapter will demonstrate, the findings that surfaced from my research and the framework that emerged as a result are not exclusive to large-scale, complex expressions of ʻāina education like the UHIP-IGOV exchange. Stories from my ʻāina of Kailua and the kānaka who have come to the *piko* of our ahupuaʻa to engage in our educational programing are the last few pua I need to synthesize the findings of my case study...a lawa kuʻu lei...until my lei about ʻāina education is complete and ready to be shared with other ʻŌiwi educators who are also interested in developing and implementing ʻāina education in and for their own communities.

"Eia Hawaiʻi": Returning to the Foundation of My Research

This final chapter opens with a mele by Hiʻiaka in order to transport readers to my kulāiwi (the land where the bones of my kūpuna are buried; my community) of Kailua and offer a view into the ʻāina education that I create and offer with my kāne and his staff at Ulupō Nui. However, before I can continue to weave together pua of stories from our work in Kailua as informed by the theoretical and pedagogical framework that was born out of my doctoral research, I need to first return to the mele that helped to set the foundation upon which these pua were able to bloom: "Eia Hawaiʻi." As you may recall, this mele was first offered by the kāula nui (great prophet, seer), Kamahualele, to his chief, Mōʻīkeha, as the islands of Hawaiʻi rose up out of the sea in front of their voyaging canoes. I opened my dissertation with this mele in order to first introduce the importance of kanaka-ʻāina relationships to my research on ʻāina education. My analysis of the context from which this mele was composed and the content of the mele itself confirmed that our relationship as Kānaka Hawaiʻi to our ʻāina must serve as the starting point for any form of education in Hawaiʻi that involves the study of place. Most notably, the first line of the mele, "Eia Hawaiʻi, he moku, he kanaka," articulates that we, the Hawaiian people, are of the land itself. We and the land belong together and can never be fully separated from one another, no matter what forces might try to tear us apart. Through references in the words of the mele to several origin stories of our people as well as specific names of ancestors from these

genealogies, we learn that Kānaka Hawai‘i have both a familial and generative relationship with our ‘āina that, when recognized and nurtured by everyone, helps to ensure healthy, abundant futures for us all. In other words, if Kānaka Hawai‘i and our ‘āina truly belong together as “Eia Hawai‘i” and other traditional texts from our kūpuna assert, then honoring this relationship must be at the center of our practice as educators in Hawai‘i. This does not mean that those who are not Indigenous to Hawai‘i should be excluded from ‘āina education. Instead, it means that educational inquiry and practice regarding place in Hawai‘i must begin with the supposition that “Eia Hawai‘i, he moku, he kanaka. Here is Hawai‘i, an island, a person.” Hawai‘i has and always will be the Indigenous homeland of Hawaiians, therefore, if you want to learn about the places of Hawai‘i you must include Kānaka Hawai‘i (our people, our stories, our histories, our practices, our worldviews, etc.). In doing so, each of us is encouraged to explore our unique positionality and kuleana in relation to the Native land and people of Hawai‘i and then develop our own, unique kanaka-‘āina relationships accordingly. It is from this foundational understanding that I was able to examine what an educational program that recognizes and nurtures the development of kanaka-‘āina relationships in all their complexities looks like in practice.

My choice to open my dissertation with “Eia Hawai‘i” was also a way for me to situate my research within the study and practice of mele as waihona or repositories of Hawaiian epistemology. As Hi‘iaka’s “Kailua i ke oho o ka Malanai” and Kamahualele’s “Eia Hawai‘i” both demonstrate, mele are a form of living narrative that Kānaka Hawai‘i, since time immemorial, have been using to remember significant events and people, honor and express our aloha ‘āina, document ingenious cultural practices, record important lessons learned through the histories of our lāhui, and outline proper ethical and spiritual protocols on which to model our behavior. In other words, our Native texts, like mele, embody and reveal Hawaiian ways of knowing and existing in the world. From this perspective, I argued in this dissertation that if mele can help us to engage with different beings and environments, make sense of different situations and information, and acquire new knowledge, why not turn to them when engaging with and making sense of data collected during our academic research in order to achieve new understandings? I did just that when I turned to concepts, images, and lessons woven within the lines of poetry of a mele from my hula lineage for Queen Emma and her 1881 trip to Maunakea in order to make sense of the themes, patterns, and relationships that I was noticing in the data that I had collected during my multi-year case study of the UHIP-IGOV exchange. “A Maunakea

‘o Kalani” became the theoretical lens through which I viewed the contemporary ‘āina educational practices that I observed and participated in during my case study. Guided by this waihona of Hawaiian epistemology, I was able to draw on ancestral concepts and practices from the mele, such as *‘ike maka*, *piko, ala nihinihi,* and *mole,* in order to provide commentary on present-day expressions of these same ideas within the context of an ‘Ōiwi, ‘āina education program. Simultaneously, my engagement with and application of these ancestral concepts in my contemporary data analysis added new layers of meaning and relevance from my perspective as a Kanaka Hawai‘i educator, scholar, and hula practitioner. And these (k)new[117] understandings were what I assembled into the framework that I outline in this dissertation for my theory and pedagogy of ‘āina education.

Like “Eia Hawai‘i” and “Kailua i ke oho o ka Malanai,” I learned the mele “A Maunakea ‘o Kalani” in my hālau hula. It is where I was first exposed to the wonder and significance of our familial connection as Kānaka Hawai‘i to our ‘āina as articulated and celebrated through mele and hula, and where I experienced first-hand how this connection can form the foundation of a culturally and spiritually grounded education. My hālau hula is also where I entered a relationship with my kumu hula, who then connected me, through her teachings, to her kumu and all my hula ancestors who came before. Through a process of reflection and rediscovery, I realized that it was because of my hula genealogy and the influence of my kumus’ cyclical mele praxis of research informing practice and practice informing research that I first found myself turning to Queen Emma and her mele to guide my data analysis. Drawing on Uncle Kīhei’s original research on “A Maunakea ‘o Kalani” from our 2006 Merrie Monarch presentation, I knew when it would be appropriate for me to present this mele and its hula again in new contexts in my own life. And it was my continued practice of the mele and hula since then, both with my

[117] My use of the term “(k)new” (Freitas, 2015) throughout this dissertation is an acknowledgement that many of the perspectives, concepts, practices, etc. that I engage with and employ in my research are deeply rooted in ancestral knowledge. They are by no means “new”; our kūpuna knew them. Unfortunately, much of this ‘ike kupuna (ancestral knowledge) has become less well-known over the generations, so they are new to many from my generation. Also, it is my interpretation and application of this ‘ike kupuna within new contexts from our contemporary time that bring this ‘ike kupuna new life, new layers of understanding, new complexity, and new relevance. I attempt to capture all of these meanings in the term “(k)new.” Moreover, I aim to also recognize in this term my position as a Kanaka Hawai‘i living today who is consciously walking in the footsteps of her kūpuna, guided by their teachings, and renewing them with ever step.

kumu and on my own, that kept the words, images, and lessons of the mele in the forefront of my consciousness, allowing me to draw on them in my analyses of data collected during my case study, beginning in 2012. It was not because any of the 2012 UHIP-IGOV participants spoke of Queen Emma or Maunakea in their questionnaires or during the exchange activities themselves; it was not because we engaged with any of the places honored in the mele during that first year of my case study. Instead, it was because I was remembering, repeating, and reenacting the cyclical mele praxis that had been passed down to me through my many years in my hālau hula that I could not help but view my data through the lens of "A Maunakea ʻo Kalani". Facilitated by a method of kupuna lensing, my understanding of my case study data came into sharper focus, and my understanding of the mele that I had been dancing and chanting for years expanded and deepened as well.

E ʻOnipaʻa Kākou[118]: A Call to ʻŌiwi Researchers

It was truly the convergence of my many genealogies as a hula practitioner and Kanaka Hawaiʻi that brought the words and larger context of "A Maunakea ʻo Kalani" to the fore, thus putting me on a path to developing my epistemologically grounded ʻŌiwi research methodology. As I argue in earlier chapters, the time has come for the underpinnings of ʻŌiwi scholarship to be rooted in our own people, places, and practices. It is no easy task, but if we ʻŌiwi researchers are brave and creative enough to apply the knowledge systems of our kūpuna in our work, which we now have access to because of the courageous kumu who came before us, then we can push the boundaries and challenge the strict protocols of conventional research models, thus reclaiming the research process to answer our own questions for the benefit of our own communities. As Aunty Pua Kanahele (2005) reminds us, "We still have a lot of knowledge that was left to us by our ancestors. It's still there; we just have to go and look for it. That's what we are all about—research" (p. 27).

In my case, I turned to a mele from my hula genealogy as a repository of Hawaiian epistemology in order to amplify the voices of ʻŌiwi educators, their students, and their community partners regarding what ʻāina education looks like. My study moved beyond traditional qualitative research. It unfolded over time in many ways, requiring patience,

[118] This phrase, literally translated as, "Let us be steadfast," is a reference to the motto of Queen Liliʻuokalani (Pukui, 1983, p. 275).

flexibility, and attentiveness to new discoveries and the adjustments or additions needed in order to address them. It was not systematic or linear but intuitive, instinctual, responsive, evolving and above all guided by the practices, worldviews, and knowledge systems documented in living narratives, primarily mele, passed down to me through my many genealogies. In addition, I took on multiple roles during my case study in relation to my research participants and the larger field of ʻāina education, yet I remained unwavering in my positionality as a Kanaka Hawaiʻi educator and hula practitioner, allowing me to perceive and articulate the interrelationships and interconnectedness among these different perspectives.

While this approach added layers of richness and complexity to my findings, it does not fit nicely within the confines of Western research paradigms, perhaps calling into question by some its reliability, validity, and replicability. However, I am reassured that it instead fits wholly within the traditions of my ancestors. My inclination to ʻonipaʻa[119]—move and shift (ʻoni) when needed yet remain steadfast and firmly grounded (paʻa) at all times—is based in my identity as a Kanaka Hawaiʻi whose kūpuna practiced, promoted, and perpetuated this concept throughout our history, especially in times of great turmoil and uncertainty. I find strength in these kūpuna. In my own small way, within the context of ʻŌiwi intellectual scholarship, I hope that my unique research methodology is building upon and extending their genealogy of resistance and resurgence. Contrary to traditional Western research standards, by turning inward to our own Indigenous epistemologies in order to create our own Indigenous research methodologies, we actually develop our credibility, validity, reliability, and success as ʻŌiwi researchers. I encourage other ʻŌiwi scholars to do the same in their own contexts given their own unique genealogies, kuleana, theoretical sensitivity, and cultural intuition. If they do, as I hope my dissertation shows, not only will their research findings contribute to the healing, uplifting, and flourishing of their communities (i.e., ea), but they may also lead to powerful, unexpected revelations that extend beyond the scope of the research itself to also include impacts on themselves as individuals.

When our scholarship is intimately tied to our cultures, communities, and kuleana, it is no surprise that knowledge about our own families and homelands will reveal themselves through our academic work. Like Noenoe Silva (2014) writes, “When we do research with the intention

[119] In recognition of the two words that make up “ʻoni-paʻa,” Pukui and Elbert (1986) translate it literally as “fixed movement” (p. 289).

of bringing [our kūpuna's] stories forward, they intervene and help us" (p. 310). I end this section with a few stories about the kupuna intervention that I experienced during my doctoral journey. In sharing these personal stories, I aim to give hope to other emerging ʻŌiwi researchers who may be just beginning their scholarly journeys. The lessons I have learned and the gifts that I have been given will hopefully encourage others to ʻonipaʻa, even when the road they have chosen seems too precarious, because if they continue to acknowledge and put faith in kūpuna and their teachings, our kūpuna will intervene and help them.

Ola ka Inoa[120]

My study of the UHIP-IGOV exchange brought forth the words of "A Maunakea ʻo Kalani" during the analysis of my first set of case study data in 2012, and it was this initial engagement with the concepts, lessons, and images of the mele for my research that eventually drove me to return to the actual *ala nihinihi* of Queen Emma and the *piko* of Maunakea to *ʻike maka iā Waiau*. I realized pretty quickly that without literally traveling along Queen Emma's path myself, I had no kuleana to continue talking about it metaphorically in terms of what it reveals about ʻāina education. As I recounted at the end of Chapter 4, my trip to Maunakea and Waiau in 2014 was an integral step in my research process. It was not planned ahead of time. It was not a part of my initial study design. However, after analyzing my first set of data from the 2012 UHIP-IGOV exchange, I knew that I had to go if I was going to be able to present my findings one day with any sort of authority or integrity as a Kanaka Hawaiʻi, hula practitioner, and ʻŌiwi scholar. In the end, I was able to bridge the sacred space between my kūpuna and myself by experiencing the uneven terrain of the road up to Maunakea, feeling the shortness of breath along the trail to Waiau, dancing and chanting "A Maunakea ʻo Kalani" in the exact place it was composed for, about people who practiced their own rituals at those same wonderous waters, and then witnessing the responses from kūpuna to my hoʻokupu of mele and hula through changes in the environment. As a result, my consciousness about the concepts I was engaging with from the mele in my analysis was raised, and my confidence to continue my research with the blessings of my kūpuna was affirmed. However, it was not until I returned home to Oʻahu

[120] According to Pukui & Elbert (1986), this phrase means "the name lives [a family name is given to a child]" (p. 101).

that I realized that it was not just Queen Emma and the divine ancestors of Maunakea who had called me back to the *piko* of Wākea, but my own kūpuna as well.

I always knew my Hawaiian grandmother was from Waimea on the island of Hawai‘i. Yet, I found it curious that her middle name was Ka‘ala. As a kupa of Kailua on the island of O‘ahu, Ka‘ala for me is the name of the highest peak on our island. From my perspective, I wondered why my kupuna wahine from Waimea would be named after a mountain on O‘ahu? It was always a mystery to me, and unfortunately, none of my family members knew the story behind her name. Then, in 2014, after my journey to Maunakea and Waiau as a part of my research process, I believe I got my answer. The friends who invited Kaleo and me to join them on this journey, No‘eau Peralto (of Chapter 5) and Haley Kailiehu, belong to the moku (district) of Hāmākua on Hawai‘i island. Even though they both were born and raised outside of Hāmākua, the ‘āina of their kūpuna extends across the Eastern portion of this moku, with generations of their ‘ohana still working and living in multiple ahupua‘a that make up the lower, Northwestern slopes of Maunakea. They were living with Kaleo and me on O‘ahu at the time while pursuing their graduate degrees at the University of Hawai‘i at Mānoa. No‘eau’s doctoral research in particular focused on their ‘āina kupuna of Hāmākua. This trip to Mauna a Wākea was a very important trip for them, given all of their direct, familial connections to the mauna, and it would ultimately become a significant leg in their journey to eventually return to their ancestral homeland to live, reconnect to ‘ohana, and cultivate a thriving community through the work of their non-profit organization, Hui Mālama i ke Ala ‘Ūlili (huiMAU). As we drove through Waimea town on our way to Old Mānā Road that early morning in February 2014, I remember telling No‘eau and Haley that my grandmother was born and raised in Waimea. I shared that she comes from the Bell ‘ohana, a famous paniolo (cowboy) family that has worked at Parker Ranch for generations and still has descendants who live in Waimea today. It was an interesting connection, but it was not until we returned to O‘ahu and continued to talk with each other about our transformative experience at Waiau that my direct family ties to the ahupua‘a that surround and include Maunakea were revealed through, of all ways, the mysterious middle name of my paternal grandmother.

Back on O‘ahu, I shared my grandmother’s inoa piha (full name) with my hoa and then explained how her middle name in particular was something that had always puzzled me. In that moment, No‘eau informed me that Ka‘ala was actually a name of both a pu‘u (hill) in Waimea

and an ahupua‘a in Hāmākua, which extends from the sea cliffs to the lower slopes of Maunakea. He pulled up an old map on his computer and pointed them both out to me. I could not believe it, and yet it made so much sense. Of course my Granny would be named for places from her ‘āina hānau (land of her birth) and not O‘ahu. However, it took me returning to her homeland in 2014 to finally discover these missing pieces of our family history. This revelation sparked a curiosity in me to continue researching this side of my Hawaiian ancestry. At the time, I knew my grandmother’s name, that she was born in Waimea, and that was pretty much it. My father and his siblings have very little information about her time in Waimea before moving to O‘ahu. Furthermore, like many people in my generation, by the time I became interested in my ‘ohana’s history, my Granny had already passed away before I could ask her any questions. Luckily, as I learned through my journey to Maunakea in 2014, it is never too late to connect to kūpuna and *ho‘i hou i ka mole*. I went to Hawai‘i island thinking that I was going to the *piko* of the Hawaiian world to *‘ike maka* what Queen Emma and her companions had seen and experienced firsthand over a century ago. I thought the purpose of this trip was purely related to my research: to delve deeper into my understanding of “A Maunakea ‘o Kalani” so that I would be able to more confidently tell the story of ‘āina education through the words, concepts, and images of the mele. While true, this intention was just the one most obvious at the time. It took my own *‘ike maka* experience at Waiau with Kānaka Hawai‘i of that place in order to see past what was on the surface and realize that our 2014 trip to Maunakea was not just a journey to the *piko* but actually part of my personal *ala nihinihi a hiki a i ke mole*.

I have since shared this revelation about Ka‘ala with my father, which unexpectedly sparked memories and stories within him that had long been buried. One day at dinner, for example, when I told my father about our trip and the likely origin of his mother’s middle name, he began to remember and tell stories of when he would be sent by my Granny to Waimea as a child to spend the summer with her father, his grandpa. He remembered waking up early to do chores on the ranch. He remembered it being so cold in the morning that he did not want to get

My paternal great-grandfather, Peter Pikawaiohinu Bell.

My father (right) and his cousin William "JoJo" Sanford (left) in Waimea during one of their summer visits.

out of bed. He remembered that everything was always damp due to the constant chill in the air. He remembered all the animals that they cared for and the pigs that were each named after one of the grandchildren, including him. And, of course, he remembered his grandfather.

It was amazing to just sit and listen to him recall memories from his childhood that tied him to Waimea, a place that had always seemed so distant, so buried in our family's past. His memories were stories that I had never heard before and that he had probably never told or even remembered himself for years. However, by me lifting up and honoring the name of his mother, stories were triggered within him. Since that conversation, I have started to do more research into my Bell side of the family and realized that the grandfather who my dad was sent to stay with in Waimea was named Peter Pikawaiohinu Bell. My father's name is Milton Peter Pikawaiohinu Saffery. Knowing this, I can see why my Granny would have sent her only son back to Waimea to spend time with the man he was named after. Perhaps it was her way of trying to keep that familial bond alive. There is so much more research to be done, and I have only scratched the surface, but now that my dissertation is complete, conducting this family research is at the top of my list. It will certainly be an *ala nihinihi*, but compared to where I started (i.e., I did not even know where the pathway was) and where I am now (at least the pathway is visible), I have a better idea of where it is headed. It will be long, it will be difficult, but as Queen Emma and the participants in my case study showed, I know it will also be worth the effort, because it will lead me and my family back to our *mole*.

Since my first trip to Maunakea in 2014, I have returned to the mauna three more times. Two of those were during the 2016 UHIP-IGOV exchange. Returning to the mauna as part of the final year of my case study was a crucial step in my ʻŌiwi research process. By this time, much of my data had already been collected and analyzed. My initial findings about ʻāina education based on the concepts embedded in "A Maunakea ʻo Kalani" had already been developed. Therefore, unlike 2014, when I traveled to Maunakea to introduce myself and my research intentions to the kūpuna of the mauna in the hopes of getting their approval to continue, I was returning to Maunakea in 2016 to reconnect with these kūpuna and check in with them about my progress. I wanted them to know that I did not forget about them and that the trust they had put in me was not in vain. If you recall from Chapter 5, my final case study year was an opportunity for me to circle back to those who had generously participated in my research in the past. This group of participants included not only the UHIP-IGOV kumu and haumāna who were a part of my two focus group sessions but also the kūpuna of Maunakea. What I did not expect on this return trip to Maunakea in 2016, however, was to meet and get the approval of a living descendant of the man who led Queen Emma's epic expedition to Waiau and back.

One of the activities that the UHIP-IGOV kumu had planned for us on Hawaiʻi island during the 2016 exchange was to meet with three aunties who carry the kuleana of kahu (guardians, spiritual caretakers) for Maunakea and its many ahu. In our opening circle at Puʻu Huluhulu at the base of the mountain, one of the aunties shared that she was a Lindsey and direct descendent of William Seymour Lindsey, Queen Emma's "pailaka" up Maunakea (Bishop Museum Archives Audio Collection, 192.2.2, Side A). Her presence was exciting and also intimidating for me given my engagement with a mele from her family's own history. After these introductions, the aunties invited us to offer hoʻokupu to the ahu at Puʻu Huluhulu before driving up to the Visitor's Center and the ahu at Hale Pōhaku. With a lump in my throat and pit in my stomach, I offered a mele aloha ʻāina by Liliʻuokalani at this first ahu. We then all drove up to the second ahu where the aunties would again share stories and allow us to offer hoʻokupu. While walking from the car to the second ahu, that same aunty and Lindsey descendent (who I had never met before) came up to me and said, "I heard my kupuna's name in the mele that you chanted earlier...I knew you were a mamo [descendant] of this place" (L. Lindsey, personal communication, December 13, 2016). I almost broke down right there. To be recognized in that way was both humbling and empowering. After this interaction, along with my second trip to

Waiau immediately after the 2016 exchange, there was no doubt left in my naʻau that those connected to the mauna and Queen Emma, both living and long since passed, had recognized me as one of their own and given me their blessings to complete my research.

Photo by Noʻeau Peralto of me offering "A Maunakea ʻo Kalani" along the edge of Waiau after the 2016 UHIP-IGOV exchange.

Photo by Noʻeau Peralto of a punakea (barely visible, white rainbow; a sign from kūpuna) as we descended Maunakea after offering hoʻokupu at Waiau in 2016 (pictured above).

I explained earlier that it was my hula genealogy and my kumus' cyclical mele praxis that caused "A Maunakea ʻo Kalani" to surface in my data analysis. Yet, I know now that the kupuna intervention that brought forward this mele in the first place involved more than just my hula ancestors, but also included the ancestors of my very own family. They were also calling me back, through this mele for a mauna that has always been a part of their lives, and luckily I heard them and heeded their call to return. I have begun to travel my own *ala nihinihi*, and along the way, my kūpuna have continued to intervene and reveal invaluable pieces of knowledge as a way to encourage me to keep going and make pono decisions not only for my research but for my family as well. With one last story, I end this section with a final appeal to my fellow ʻŌiwi researchers to bravely search for and seek out those practices, teachings, and narratives upon which to build your research methodologies, because the potential for healing, awakening, and transformation for your communities and ʻāina as well as your families and yourself are worth every twist and turn along the way.

Naming is a cultural and spiritual practice of our people. Gifting a name to someone comes with great kuleana because that name has the ability to shape that person and the paths that they will take in life. Queen Emma understood this when she gifted her guide, William Seymour Lindsey, with the name Kahalelaumāmane, which she instructed him to give to his first first-born son. The child would forever be a reminder of the aloha shared between Emma and her people when Lindsey and the rest of Emma's attendants built a shelter out of māmane branches to protect their queen from a storm during their descent of Maunakea. My Granny's name Kaʻala always tied her to her birthplace of Waimea, even though the roots of this inoa had been buried far out of view from her descendants until one of her moʻopuna (grandchildren) decided to return to her ʻāina hānau. The name Kaʻala ended up being the clue that would point me in the direction of my *mole*, bringing my family along with me, including my father. He is named after his grandfather, and perhaps because he was his kupuna kāne's namesake, my father was sent to visit him often in Waimea. While working on the ranch, he may have even met and played with descendants of Kahalelaumāmane. The Bells and Lindseys have lived and worked alongside each other for generations in Waimea. It makes sense, then, that a mele tied to the history of the Lindseys ("A Maunakea ʻo Kalani") would speak to and help a moʻopuna of the Bells to learn about her own family's history.

"A Maunakea ʻo Kalani" was the beginning. It eventually led me to the larger waihona mele for the 1881 trip from Waimea to Waiau and back by Lindsey, Emma, and her attendants as organized, analyzed, and revitalized by my kumu, Māpuana and Kīhei de Silva. One of those mele was "E Aha ʻia ana Maunakea," the second to the last mele in geographical sequence for Emma's journey to Maunakea. There are many versions of this mele, but one in particular found its way to me in early 2017 when I was in the midst of my final round of analysis of transcripts of my focus group sessions with kumu and haumāna from the 2016 UHIP-IGOV exchange. One day, I opened my inbox and saw an email from my hoa kuamoʻo,[121] Noʻeau. The subject read, "He Wehi No Miss. Ane Bell" (An Adornment for Miss. Annie Bell). With a heading like that, it, of course, piqued my interest. I opened the email and contained therein was a link to an article that he had found while perusing social media. Wahi āna, "Ua ʻike ʻia ka inoa ʻo ʻBell' a ua kau ka manaʻo no kou ʻohana ma Waimea i Hawaiʻi nei. No Ane Bell kēia mele.... He mea hoihoi paha ia nou" (N. Peralto, personal communication via email, January 8, 2017).[122] I clicked on the link, and it took me to the English translation of a four verse mele originally printed in the Hawaiian language newspapers in 1894. I then tracked down the original Hawaiian versions published in *Ka Leo o ka Lahui* (1894, November 14, p. 2) and again in *Ka Oiaio* (1894, November 16, p. 2). They both identify the haku mele (composer) as Mrs. Lioe Kaanaana of Waimea, S. Kohala, Hawaiʻi and identify in their final lines the woman for whom the mele was written (Ane Bell): "Haina ia mai ana ka puana / A o Ane ka wahine nona ka lei."[123] In reading through the mele, I realized that I was familiar with the second verse. It was almost identical to "E Aha ʻia ana Maunakea" *(Ka Makaainana*, 1894, September 17, p. 3), the second to the last mele in geographical sequence of the eight mele composed for Emma's trip to Maunakea (de Silva, 2006). It comes right before "A Maunakea ʻo Kalani."

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[121] "Kuamoʻo" is not only a pathway but the backbone or spine, which figuratively ties it to the concept of genealogy. My hoa, Noʻeau Peralto, is absolutely my friend with whom I travel ancestral pathways that help lead us back to our families.

[122] According to him, "The name 'Bell' was seen and immediately my thoughts went to your ʻohana from Waimea here on Hawaiʻi island. This mele is for Ane Bell. It is perhaps a thing of interest for you." (This is my translation of his email.)

[123] Let the refrain be told / Ane is the woman for whom this lei belongs. (This is my translation.)

A year after No‘eau emailed me the link to “He Wehi no Miss. Ane Bell,” I was hāpai (pregnant) with my first child and writing the final chapters of this dissertation. Fully immersed in the mele for Queen Emma and Maunakea, I found myself drawn to a particular line from “E Aha ‘ia ana Maunakea” (i.e., the second verse of Ane‘s mele): “Ka hā‘ale a ka wai hu‘i a ka manu” (The rippling of the cool water of the birds.). As you may recall from Chapter 4, I suggest that this line may literally be referring to the rippling of the surface of the water as Emma and Waiaulima (the queen’s “kaukau ali‘i”) immersed themselves in Waiau and swam across the lake (Bishop Museum Archives Audio Collection, 192.2.2, Side A). At the same time, it may also be figuratively referring to how Queen Emma attracted the love and loyalty of her people, just like rippling water (hā‘ale) attracts birds.[124] Because of the connection of this mele to her many ancestors, close (Ane Bell) and distant (Queen Emma and Mauna a Wākea), Kaleo and I eventually decided to name our daughter Hā‘alewaiakamanu. In doing so, we hope she will always be connected to her many kūpuna and even take on some of the qualities of Queen Emma by becoming a wahine Hawai‘i who braves her *ala nihinihi* in order to immerse herself in the many *piko* that feed her and then brings the knowledge that she has gained through her *‘ike maka* experiences at these significant sites of convergence back to her *mole* in order to inspire reconnection, empowerment, resurgence, and transformation for those who are drawn to her and the ‘ike she has to share.

A Ka Mole o Ulupō Ku‘u Lei[125]

The intimate stories that I have shared above illustrate the powerful impacts that are possible for ‘Ōiwi researchers when we choose to turn inward and embrace our ‘Ōiwi epistemologies when conceptualizing and implementing our ‘Ōiwi methodologies. Returning to a mele passed down to me through my many genealogies in order to read and make sense of the patterns and relationships that I was noticing in my case study data not only led me to valuable insight about ‘āina education, which I will synthesize below, but also helped me to clear a path

[124] In the Hawaiian language dictionary, Pukui & Elbert (1986) share the phrase, “Hā‘ale i ka wai a ka manu” (p. 44) in the definition for “hā‘ale.” They say that it can be understood to mean “rippling in the water of birds (an attractive person likened to rippling waters that attracts birds).

[125] My lei is at the base of Ulupō.

for my daughter to return and remain connected to the people and places who will continually give her grounding and identity throughout her life. These people and places who root Hāʻale to her *mole* come from her ʻāina kupuna on Hawaiʻi, as revealed through my engagement with "A Maunakea ʻo Kalani" as part of my data analysis method. However, it is my ongoing application of the theoretical and pedagogical framework that I constructed using the findings from this analysis that has strengthened our relationship to those people and places who come from a lot closer to home, her ʻāina hānau of Kailua, Oʻahu.

For this final section of my concluding chapter, I transition from a discussion about my contributions to ʻŌiwi research to a discussion about my contributions to the field of ʻāina education. My unique approach to analyzing data from this case study revealed ancestral concepts embedded in a traditional mele that were reenacted in our contemporary time by participants in an ʻŌiwi, ʻāina education program. I was able to weave these (k)new findings into my own educational framework, which not only challenges and pushes back on Place-Based Educational narratives but also sheds new light and creates new life around the theory and practice of ʻāina education. However, the lei that I have been weaving about ʻāina education throughout this dissertation is not quite complete. In order to demonstrate how my theoretical and pedagogical framework can be applied by ʻŌiwi educators in their own contexts and the transformative impacts that are possible for both kānaka and ʻāina who are brought together by this work, I have carefully chosen a few final stories from my own ʻāina education work in my kulāiwi of Kailua. These last pua are what I need to synthesize all the findings from my case study together. Moreover, it is my hope that the resulting lei may be worn by my fellow ʻŌiwi educators, giving them the inspiration and motivation they need to develop and implement ʻāina education in and for their own communities.

Let us return now to the place that Hiʻiaka and Hauwahine mā helped transported us to in the beginning of this chapter, my beloved ahupuaʻa of Kailua. It is where I was raised and still live, where I became a lover of mele and practitioner of hula, where my daughter was born and her ʻiewe (placenta) is planted, and where her father and I are applying the findings from my doctoral research in our work at Ulupō Nui in order to cultivate visions of rich, resurgent, decolonial futures for its lands, waters, and people in the minds and naʻau of all who engage with us in our ʻāina education programs. This is the *ala nihinihi* we are traveling together in order to fulfill the kuleana we carry not only for Kailua and our community but also for our daughter and

ʻohana who call Kailua home. A ka mole o Ulupō kuʻu lei: It is at the *mole* (base) of Ulupō heiau along the banks of Kawainui fishpond that you will find the lei that Kaleo and I are weaving with pua of stories, pua of people, pua of places, and pua of practices. When worn together, it lashes ʻāina, kānaka, and culture into an enduring bond that sustains us all. This place, this work, these relationships are our *mole*, a foundation rooted in deep kuleana from which these pua are able to bloom, bringing life, beauty, abundance, balance, and transformative hope to our community and our ʻohana.

ʻIke Maka Iā Kailua[126]

Nurturing An Embodied Knowing of Kailua Through *ʻIke Maka Praxis*

Most people in Hawaiʻi have probably heard of Pele and her youngest sister, Hiʻiakaikapoliopele. Many are at least familiar with the story that tells of the perilous journey that Hiʻiaka embarked on to fetch her elder sister's lover from Kauaʻi and bring him back to her on Hawaiʻi. However, what most people do not know is that Hiʻiaka actually spent some time during her epic quest in our ahupuaʻa of Kailua. Additionally, very few have ever heard this portion of her moʻolelo retold in the presence of the exact places where some of the most significant events from her time in Kailua occurred. But, Kaleo and I are working to change that. When we engage learners in our ʻāina education programs at Ulupō Nui—from students to teachers, kūpuna to keiki, educators to practitioners, kamaʻāina to malihini—we always begin by telling the stories of our place through our version of *ʻike maka praxis* in which context and intention are the focus, and gaining knowledge and strengthening relationships are the intended outcomes. The moʻolelo of Hiʻiaka's interaction with the moʻo wahine of Kailua is usually one of the first stories we choose to share in this way.

A typical learning experience at Ulupō Nui begins with an opening circle at the base of Ulupō heiau where we introduce our ʻili ʻāina, Kūkanono, to our learners and they, in turn, introduce themselves to Kūkanono, Ulupō and each other. After we are properly situated in our space and with each other, we then tell the story of Hiʻiaka's time in our ahupuaʻa. But, we do not share this story just anywhere. We purposefully walk our learners over to an area where they

[126] The title of this section, translated as "To See/Experience/Understand Kailua Firsthand," is a reference to the line from "A Maunakea ʻo Kalani," "ʻIke maka iā Waiau" (Mary Kawena Pukui Collection, HI.M.71:29, and HEN 3:248).

can look out across Kawainui to the ridgeline of Mahinui because it is from the tops of those very hills where Hi‘iaka and her travel companion, Wahine‘ōma‘o, once stood to look back at Kailua one last time before continuing on their journey. It was also the exact spot, if you recall from the opening of this chapter, where some golden reflections in the waters below caught their attention and delayed their departure, thus putting into motion a series of events that resulted in a lesson being taught that is just as relevant and consequential today as it was in the time of Hi‘iaka. Through context and intention—the hallmarks of *‘ike maka praxis*—we immerse our learners in the story of Hi‘iaka and the mo‘o wahine of Kailua, Hauwahine and Kahalakea, in the hopes that their words and teachings will resonate and lead to an embodied knowing of our ahupua‘a. In so doing, kānaka and ‘āina come to truly see, know, and understand each other firsthand, allowing important revelations and transformations to occur.

When everyone has found a comfortable spot to sit and listen, we begin by saying something like, “You may have heard this story before, but it is important to retell the stories of our kūpuna where they first originated so that these kūpuna can hear their names and histories being spoken aloud, reassuring them that there are people who still remember them by name and want to develop reciprocal, generative relationships with them once again.” Similar to how I started this chapter, Kaleo and I then proceed to tell the mo‘olelo of Hi‘iaka’s interaction with the mo‘o wahine of Kailua with the help of our ‘āina itself. We intentionally position ourselves at a spot where several wahi pana (significant, celebrated places) from the story can be easily seen because we understand that we are not the only storytellers. The many physical features and natural elements of our homeland help us to tell their own story, which, in turn, allows lessons from their story to be more impactful, thus increasing the likelihood that this ‘ike will be applied in the future to the benefit of both ‘āina and kānaka. Unlike Place-Based Educational theories that encourage the “use” of our land and its resources (human, cultural, natural) by educators in order to help students achieve primarily academic outcomes—a means to an end—‘āina education as I define it and implement it in Kailua views our ‘āina as an active participant. Our ‘āina, in all of its various, elemental manifestations, engages in the learning experiences alongside our students, and assumes the role of teacher, working with its kanaka counterparts to help achieve goals of relationship building, identity reclamation, community regeneration, and renewal of kuleana.

For example, from the moment we begin telling the story of Hiʻiaka, Kaleo and I intentionally remind everyone that they are sitting along the banks of Kawainui fishpond, perhaps in the exact place where Hauwahine and Kahalakea were seen sunning themselves along the water's edge. We explicitly point out the hills directly across from where they are sitting and refer to them by name as Mahinui, the place from which the two beautiful women adorned in lei ʻilima were first spotted by the visiting women of Hawaiʻi. Our learners do not have to guess the location of the hills of Mahinui in relation to the rest of Kailua; the hills rise up right in front them. They do not have to estimate the distance between Hiʻiaka and the moʻo when they first noticed each other; they can see for themselves the proximity of where Hiʻiaka mā stood and where Hauwahine mā bathed. They are able to see all of these things firsthand.

However, *ʻike maka praxis* in the context of ʻāina education is about so much more than literally seeing something with your own eyes. It is also about learning how to see through a new lens that is shaped by kūpuna stories and sharpened by the retelling and reenacting of these stories in our contemporary time. Wahineʻōmaʻo had to learn this lesson when she mistakenly took the beautiful creatures she saw bathing to be actual women. By calling out to these guardians by name, Hiʻiaka showed Wahineʻōmaʻo how to recognize them for who they truly were: Hauwahine and Kahalakea, the moʻo wahine of Kawainui and Kaʻelepulu fishponds. Taking Hiʻiaka's lead, Kaleo and I ask our learners to put this same lesson into practice generations later. We challenge them to not be fooled by how the area of land between them and Mahinui may appear on the surface but to instead imagine a grand expanse of open water teeming with fish. Beginning with the story of Hiʻiaka and continuing to unfold the lessons of this and other moʻolelo throughout their time with us, our learners come to realize that the flat expanse of grass and brush that extends for acres in every direction is not a pristine landscape, as some people try to perpetuate. That is not how it is supposed to look. It is actually just a floating mat of invasive vegetation covering the remnants of Hawaiʻi's second largest fishpond. Through *ʻike maka praxis*, the truth about Kawainui and Kailua begins to surface. By giving voice to names and stories in the contexts from which they were first generated, we bring our landscape to life right before their eyes. Wahi pana of Kailua that normally fade into the background of our lives or are harmfully misunderstood and misrepresented all of a sudden begin to stand out and differentiate themselves from the rest of the environment. Sitting above the edge of Kawainui with Mahinui in the background and the words of Hiʻiaka in their ears, our learners begin to

appreciate what it takes to see past the facade to what is just beneath the surface: we must learn the stories of a place, meet the people of a place, and work alongside them in a variety of practices. Only then will we truly *ʻike maka* the ʻāina and its people and understand what they both need in order to survive and thrive. This is what embodied knowing through ʻāina education is all about.

We set the scene for our learners and paint the picture of what Hiʻiaka and Wahineʻōmaʻo likely saw in that exact spot so many years ago by telling their story. But, our storytelling goes beyond the narrative approach. When we get to the turning point of the moʻolelo when Hiʻiaka uses a mele to teach Wahineʻōmaʻo who those ʻilima-draped women really are, we do not just say to our learners that she offered a mele, and then move on to what happened as a result. Instead, as a hula practitioner who descends from kumu who have dedicated their lives to researching and reviving traditional mele for Kailua, I demonstrate to our learners how to relive the moʻolelo of our kūpuna by actually chanting Hiʻiaka's mele, "Kailua i ke oho o ka Malanai." Old words, new voice, and hopefully similar, transformative results.

"Wahineʻōmaʻo tells Hiʻiaka, 'They look like women to me,' to which Hiʻiaka replied, 'Okay, I'll tell you what. Let me chant this mele and if they stay women, then you were right. But, if they disappear into the water, then I was right and they are moʻo.' And with that, Hiʻiaka offers this mele," I say. With these words, I turn from facing our learners to facing Mahinui and Kawainui. And with one final breath, I begin chanting:

ʻO Kailua i ke oho o ka Malanai
Moe e ka lau o ke ʻuki
I pūʻiwa i ka leo o ka manu lae
E kuhi ana ʻoe he wahine
ʻAʻole lā
ʻO Hauwahine mā no kēia lae
Nā wāhine o Kailua i ka laʻi

These are the words that Hiʻiaka used to expose Hauwahine and Kahalakea for who they truly were. This is the mele that introduces Wahineʻōmaʻo, and by extension all of us, to the moʻo wahine of Kailua's two fishponds. By chanting Hiʻiaka's mele in the presence of the kūpuna for whom it was originally composed, I show our ʻāina education learners how we stay connected to the kūpuna of our homeland and continually reassure them that there are still kānaka who remember their names and their stories. Every time we call out to them, we are strengthening our relationship and learning to recognize each other and how best to care for one

another. *'Ike maka praxis* in the form of offering mele in context with purpose in the presence of our kūpuna to build relationships and transmit knowledge is an important component of ʻāina education because it has at its core an ʻŌiwi concept of place. Unlike much of Place-Based Educational literature, my theoretical and pedagogical framework of ʻāina education honors and recognizes the genealogical and spiritual dimensions of our places. Our ʻāina is a living being with a lineage and consciousness of its own. Therefore, when we call out to our ʻāina, it can hear us and respond. We must learn, then, how to communicate with the ʻāina and the many kūpuna who still reside there, seen and unseen. Inspired by my kumu and the other ʻŌiwi intellectuals and practitioners that I cite in earlier chapters of this dissertation, I have learned that one of the best ways to communicate with kūpuna (including the ʻāina itself) and develop a relationship with them is through mele. However, offering mele, recounting a story, or even simply using our traditional place names is just the first step. We must also learn to be aware of the responses from kūpuna so that we can interpret them and know how to proceed accordingly. We must acknowledge that people or kānaka are not the only ones in kanaka-ʻāina relationships who have the ability to perceive, respond, and initiate change. These relationships are reciprocal, and they are nurtured through cultural and spiritual interventions, which not only shape our places and yield real responses from our places, but, in turn, define and shape us as well.

After the words of this mele wash over our ʻāina education learners on their way out across Kawainui, the home of Hauwahine and Kahalakea, to the tops of Mahinui where they were first uttered by Hiʻiaka, we guide our learners through a process of recognizing signs from kūpuna in response. We demonstrate that when we commit to remembering our kūpuna's stories, returning to the places from which they originated, and then retelling them (in mele or moʻolelo form) out loud in these contexts, no matter how much the ʻāina has been manipulated and distorted over time, our kūpuna reassure us that they are still here, just waiting to be recognized, honored, and called upon. In doing so, we revoke the past/present binary, which can be found in some implementations of Place-Based Education (Friedel, 2011; Nespar, 2008), and instead invoke our kūpuna in order to ask them to be present with us so that they can help us to see our places as they once did. This is a starting point for visioning a future for our kūpuna (and us) that is rooted in our past and is being cultivated in our present. Exposing our learners to this two-way communication between kānaka and ʻāina allows us to nurture the building of relationships between Kailua and those who participate in our ʻāina education programs. As a result, they

learn to recognize each other more fully and begin to care about what happens to one another moving forward. In other words, kuleana are developed and recognized, and pathways to fulfilling these kuleana are revealed.

The sharing of the story of Hiʻiaka's interaction with our moʻo wahine of Kailua is an example of how Kaleo and I are implementing *ʻike maka praxis* in our ʻāina education curriculum and pedagogy at Ulupō Nui. When context and intention are the focus, gaining knowledge and strengthening relationships is the result. That is the essence of *ʻike maka praxis*. And it is only through this embodied knowing and relationship building that seemingly impossible transformations suddenly become possible. Once we see Kailua through the eyes of Hiʻiaka, Hauwahine, and the kamaʻāina of Kailua today, our visions of Kailua's past, present, and future are forever changed. We can never go back to how we once saw them. In the same way that Hiʻiaka helped Wahineʻōmaʻo to see the beautiful women as the moʻo wahine they really were, Kaleo and I are helping our learners to confront the present state of Kailua by revealing how our ahupuaʻa used to be, urging them to consider what happened in the time between then and now, and encouraging them to envision what it can be again if we commit to remembering, returning, resisting, and reviving. Consequently, when these learners leave us, they cannot help but see our homeland differently and carry with them a sense of responsibility to make different decisions moving forward that will contribute to realizing these futures.

Hiʻiaka's encounter with Hauwahine and Kahalakea was a moment of recognition and transformation. Hiʻiaka's words and actions acknowledged their true identities and triggered a transformation of women to moʻo. Similarly, our breathing of new life into her same words is triggering a transformation. Instead of transforming moʻo, we are transforming moʻolelo. Like Wahineʻōmaʻo, we learned the lesson of Hiʻiaka that things in Kailua are not always what they seem. Now we are working to help others to learn to see beyond what is right in front of them and to let our kūpuna's stories and actual words reveal what is just beneath the surface, because that is what will allow us to envision a future for Kailua that is reflective of our past. Being from Kailua, the narratives we are often told about our homeland are generally not very positive. They conjure up images of occupation, development, consumption, and erasure. While true in some sense, these descriptors are one-sided and incomplete. They do not tell the full story. Kailua was historically known as a nexus of cultural excellence in our islands as well as a bountiful, calabash-like land division able to support a large population. It was a seat of political power for

Oʻahu's chiefs like Kākuhihewa and Kūaliʻi, the birthplace of great deep-ocean navigators like Paumakua and Kauluakalana, and home to the second largest fishpond in Hawaiʻi and the largest heiau of its kind on Oʻahu. A strong, enduring relationship between our people, their places, and their cultural practices created a thriving community in Kailua who had the knowledge and skills to produce and manage the resources needed to grow and support their families over the generations. Unfortunately, in Kailua today, the productive agricultural and aquacultural economies for which our Kailua community was once famous have been replaced by a capitalistic, tourism-fueled economy. Our identity as a center of natural and cultural abundance and balance has morphed into a settler dominated, visitor destination. The gradual fracturing of kanaka-ʻāina relationships over the generations in Kailua has led to these devastating changes, but Kaleo and I, through our ʻāina education and restoration work at Ulupō Nui, are committed, instead, to being catalysts for restorative change. Alongside our kumu, our staff, and other brave aloha ʻāina warriors from our ahupuaʻa and beyond, we continue to rise and resist, as we must, to the challenge of reconnecting kānaka and ʻāina in Kailua at centers of natural, cultural, and spiritual significance where rich, resurgent, decolonial futures can again be cultivated, thus taking back control of the narratives for our beloved ahupuaʻa. When we look into the eyes of students from our Kailua schools who come to participate in our ʻāina education programs, and now the eyes of our own daughter, we realize more than ever that the stakes are too high to sit in idle consternation while the roots that tie our Kailua children to their *mole* either fray or go astray, and that is why we tell the story of Hiʻiaka.

I ka Piko o ke Ahupuaʻa[127]

Engaging and Creating Sites of Transformative Convergence in Kailua Through *Piko Praxis*

The foundation of our ʻāina education work in Kailua is set firmly at the *mole* (base) of Ulupō heiau in Kūkanono, Kailua, Koʻolaupoko, Oʻahu. As one of our mentors, Uncle Kīhei de Silva writes:

[127] The title of this section, translated as "At the Piko of the Ahupuaʻa," is a reference to the line from "A Maunakea ʻo Kalani," "I ka piko o ke kuahiwi" (Mary Kawena Pukui Collection, HI.M.71:29, and HEN 3:248).

> Ulupō is so old that our oldest 19th century map identifies it as the "old heiau." So old that our Hawaiian language newspapers of the same century have almost nothing to say about it. So old that our mele and moʻolelo references to it are ambiguous at best. So old that its name is sometimes given, in those accounts, as Kānepolu and Upō. So old that its construction is attributed to the menehune who were brought here in the 10th century by Kahanoanewa, the priest who stretched his arms out to them in distant Kahiki.
>
> Ulupō might be more than a thousand years old, and its voice has become a whisper in the more than two centuries since Kailua's fish- and taro-farmers were defeated and displaced by invaders from Maui, and then from Hawaiʻi Island, and then from farther away. Today, over this whisper, we hear the chatter of google experts whose luakini factoids, ghost-tour pronouncements, and panoply of sacred crystal and orchid lei posts make us cry out "uoki" – enough![128]

While there is still much to learn about Ulupō, what we do know is that it is māpele, an agricultural heiau consecrated to ʻāina, dedicated to that which feeds us. It is the largest and likely the oldest heiau of its kind on Oʻahu. It is built on springs whose waters still bubble forth and flow at a rate of nearly 110,000 gallons per day. With rocks that were said to have been carried from as far away as Kualoa, ʻEwa, and/or Waiʻanae (Thrum, 1916), Ulupō rises up on the southeastern bank of Kawainui, formerly a 500-acre masterpiece of Hawaiian aquaculture. Protected fiercely by our moʻo wahine and cared for diligently over the centuries by the aliʻi and makaʻāinana (chiefs and commoners) of Kailua and our neighboring ahupuaʻa, Kawainui was once the second largest fishpond in Hawaiʻi. Scientists estimate that it could produce over 500,000 pounds of fish a year, which fed communities across the moku (district) of Koʻolaupoko. Even though its waters, walls, fish, and makahā (fish gates) have been swallowed up and covered over by invasive species of all kinds, it is still the largest remaining wetland in our islands and is officially designated as a Ramsar Wetland of International Importance. Kaleo and I refer to the lands that extend from the base of Ulupō to the banks of Kawainui as Ulupō Nui ("Greater Ulupō").

As home to these two significant spiritual and cultural sites, Ulupō Nui was always regarded as a center of natural and cultural abundance for Kailua as documented in songs, chants, and epic stories in the Hawaiian-language newspapers of the 19th and 20th centuries. At this well-established *piko* of Kailua, Kaleo and I are creating a new *piko* of stewardship and

[128] This text is from the website (http://www.hikaalani.website/at-ulup333-nui.html) for the Kailua non-profit organization, Hikaʻalani, under which Kaleo and I began our ʻāina education and restoration work at Ulupō Nui.

learning through our ʻāina education and restoration program that we also call Ulupō Nui. If you recall from my previous chapters, there are many forms of *piko* (e.g., the summit of a mountain, where the leaf and stem of a kalo plant connect, physical locations on our bodies, a hālau hula), but something that ties all *piko* together are their primary function to provide sustenance to those connected to them in order to ensure that they will live thriving, balanced lives. *Piko* are those sacred and significant sites of convergence, connection, and intersection where *ʻike maka* experiences happen. *Piko* have the potential to feed us physically, spiritually, culturally, and intellectually if they are remembered and engaged with. The nourishment that they provide in the form of knowledge, teachings, skills, and relationships can lead to transformations of people, places, and practices both in the moment and when this ʻike is later applied in new contexts for the purposes of resurgence and survivance. That has always been what Ulupō and Kawainui have been for Kailua and larger Koʻolaupoko, and that is what Kaleo and I are hoping to cultivate again for our community at Ulupō Nui, the land, through Ulupō Nui, the program. I ka piko o ke ahupuaʻa, it is at the *piko* of our ahupuaʻa where we are working to listen and understand the whispers, see and recognize the signs, and then follow these traces of our kūpuna who are still present in the land and water so that they can guide us in creating new opportunities for ʻāina, akua, ʻaumākua, and kānaka to come together and feed one another once again. This is the essence of *piko praxis*. We still have so much more to learn about these *piko* of Kailua, old and new, yet by engaging in *piko praxis* through our ʻāina education work, we can attest to this single most important fact as inspired by the sentiments of Uncle Kīhei: Ulupō Nui is "the holder [and grower] of ʻŌiwi life. It endures. And whispers....Our job is to listen carefully, learn slowly, and turn our hands down to embrace that which embraces us" (http://www.hikaalani.website/at-ulup333-nui.html). And in doing so, new layers of fruitful, transformative convergence can be created.

Hiʻiaka and Wahineʻōmaʻo's interaction with Hauwahine and Kahalakea is a traditional story that speaks about Kawainui and its surrounding lands in terms that characterize them as the *piko* of Kailua. When Hiʻiaka stood atop Mahinui to look back at Kailua before continuing on her journey, she saw Kawainui at the geographical center of our ahupuaʻa. Moreover, her choice to let the moʻo guardians of our two fishponds live (the only time during her epic quest that she did not battle and kill the moʻo she came into contact with) was a sign that she understood Kawainui's role as a significant source of life for Kailua and beyond. Its health was too

important to the health of our Koʻolau people; we needed our moʻo then and still do today. However, this encounter is just one episode from Hiʻiaka's much longer moʻolelo, which takes us on a journey across our islands with a main character whose kuleana remains firmly tied to her home and loved ones on Hawaiʻi island. Kaleo and I find great value in this story and apply its teachings daily in our community work, as I discussed earlier, but as kamaʻāina of Kailua who are running a Kailua organization, we turn to a Kailua moʻolelo to provide a culturally grounded, contextually relevant foundation for all of our ʻāina education and restoration activities at Ulupō Nui. The name of our guiding moʻolelo is "Makalei, Ka Laau Pii Ona a ka Iʻa o Moa-ula-Nui-Akea i Kaulana."[129]

The moʻolelo of Mākālei was recorded by Samuel Kekoowai in the 1922-1924 issues of the Hawaiian-language newspaper *Ka Nupepa Kuokoa* (1922, January 6 to 1924, January 10). It tells of a time when Kawainui was so overgrown with limu (algae) that people could not catch the fish in the pond to feed their chiefs or families. It warns of what can happen to our community when we neglect the *piko* of our ahupuaʻa as well as those who have come to restore it. Through the experiences and revelations of both aliʻi and makaʻāinana, it teaches us how to return, reconnect, and properly care for our *piko* once again. As descendants of the heroes of this story, their lessons are our lessons. Therefore, we look to this living narrative from our own place about our own people to help guide all of our work at Ulupō Nui because, unfortunately, we find ourselves in a similar situation in Kailua today as our ancestors did during the time of Mākālei. Kawainui is again choking with vegetation. Kailua's community has again become disconnected from our *piko*. We are lacking pono (balance) on a multitude of fronts. But all hope is not lost. Kawainui still has water. Ulupō is still standing. Our springs at its base are still flowing into loʻi kalo. We still have the story of Mākālei. And Kānaka Hawaiʻi of Kailua who have been raised by teachers who know these stories and live their lessons every day are still here as well. Kaleo and I are just two of them. Informed by my doctoral research and grounded in the moʻolelo of Mākālei, we are implementing *piko praxis* through our work at Ulupō Nui by creating and engaging *piko* where people, places, and practices can again come together to learn from and feed one another. Some of these *piko*, like Kawainui, are traditional sites of connection where generations have continually traveled in order to produce and obtain nourishment. By

[129] This title can be translated as, "Mākālei, the famous, fish-arousing/attracting branch of Moaulanuiakea."

restoring these ancestral *piko* and facilitating the return of people and practices to these sites, we are consequently creating new *piko*, including our Ulupō Nui program. As I observed during the UHIP-IGOV exchange, ʻāina education has the potential to bring together different kānaka on the land and in the community to engage in different practices in the hopes that these multiple points of intersection (*piko)* will provide sustenance to everyone connected to them immediately and into the future. I share below a few examples of our *piko praxis* at Ulupō Nui in order to illustrate how we are applying this second core component of my theoretical and pedagogical framework in our ʻāina education in Kailua.

In 2015, Kaleo and I began our work at Ulupō Nui as a part of Hikaʻalani, an existing Kailua, non-profit organization started by Hawaiian cultural leaders of our ahupuaʻa. Through the support and guidance of our kumu at Hikaʻalani, we were able to establish and grow our Ulupō Nui program. Then, after nearly four years, Hikaʻalani was ready to birth us into the world so that Kaleo and I could continue to develop and expand our program and its reach. Thus, our own Kailua, non-profit organization, Kauluakalana,[130] was launched in 2019. With Mākālei as our guide, Kaleo and I are able to be contextual and intentional in all the decisions we make about how to best engage ourselves and others in the *piko* we nurture in Kailua. At the most foundational level, the story of Mākālei teaches us that Kawainui and its surrounding lands are the cultural, spiritual, and nutritional centers of Kailua. If you are concerned with returning

[130] Our organization, Kauluakalana, is named after the 12th century Kailua navigator who is credited with voyaging across oceans and returning with the lepo ʻai (edible mud), which he placed into Kawainui fishpond. From that time on, the lepo ʻai became widely known and is referred to in many moʻolelo, including the feeding of Kamehameha's warriors after their battle of Nuʻuanu in 1795 (*Ka Nai Aupuni*, 1906, September 5, p. 1) and is the delicacy that Kamehameha's great-granddaughter Pauahi experienced firsthand during her 1872 expedition to Kawainui with her hānai (foster) sister, Likelike (*Ka Nupepa Kuokoa*, 1872, October 26, p. 2). This story of Kaulu and the lepo ʻai paints a vivid picture of the resources contained within Kailua for at least a thousand years. It was a place where the art of celestial navigation was practiced, taught, and learned. It was a place that had enough resources not only to provision canoes for epic, deep-ocean voyages but also to build the canoes themselves. Kawainui was so productive that not only was it capable of growing upwards of 500,000 pounds of fish per year, but it was so clean that the mud at the bottom of the pond was sought after as a delicacy that fed aliʻi and makaʻāinana alike. This is the Kailua of our past, the Kailua we have drifted away from in recent times, and the Kailua that we envision and are longing to return. Hence, by naming our organization after Kauluakalana the navigator, we are constantly reminded of where we come from and where we are striving to navigate back.

balance and abundance to Kailua and its people, then your focus must always be on returning balance and abundance at these well-established *piko* of our ahupuaʻa. The heroes of this moʻolelo had to learn this lesson the hard way, but by documenting their trials and triumphs, our kūpuna hoped that we, their descendants, would always know this fact by continually returning to their moʻolelo. From an organizational perspective, Kaleo and I acknowledge this teaching upfront in Kauluakalana's vision statement: "With a restored Ulupō heiau and Kawainui fishpond at its piko, we see our ahupuaʻa of Kailua lashed together by a braid of ʻāina, kanaka, and culture, forming an enduring bond that generates balance and abundance for our community." With the support of our kumu and kūpuna, we carry the kuleana to navigate Ulupō Nui, the land and program, towards this *piko*-focused vision of a restored, reconnected Kailua.

We do not take this kuleana lightly as ʻāina educators and caretakers of the sacred lands and waters of Ulupō Nui. The moʻolelo of our kūpuna like Mākālei do not let us forget where we are privileged to be conducting our community-focused work. Between the lines of their stories and through signs in the environment itself, it is as if our kūpuna are telling us, "That is not a pile of rocks; it is Ulupō, the largest and oldest agricultural heiau on Oʻahu. Those are not just any loʻi kalo; they are loʻi kalo supported by thousand-year-old terrace walls and fed by sacred spring water that has been flowing since time immemorial. That is not a marsh or swamp; *ʻaʻole lā*! It is the remnants of Kawainui, a 500-acre fishpond that was once neglected but then restored, physically and spiritually, by aliʻi and makaʻāinana from across Koʻolaupoko." As Kekoowai recounts in his telling of the story of Mākālei, children and elders alike from Kailua and beyond answered the call of their chiefs[131] and showed up to pull the limu that had filled the pond, preventing their nets from catching the fish below.[132] After four consecutive days of work, the awa and ʻanae that had once been trapped below the surface were free once again to jump and

[131] Olomana was the aliʻi or chief at the time of Mākālei. His konohiki or headman for the ahupuaʻa of Kailua was Ahiki, and his kahu loko or caretaker of the fishponds was Pākuʻi.

[132] Here is the original quote from the story of Mākālei: "He iʻa no ka loko a ke alii, o ka piha i ka limu, kau aela ka upena, o ia no ke kumu o ko makou nele" (Kekoowai, *Ka Nupepa Kuokoa*, 1922, January 6, p. S03).

splash, so much so that it looked like it was raining.[133] These places have always constituted the *piko* of Kailua, and similar *piko* exist in ahupua‘a across Hawai‘i. Therefore, if we as ‘Ōiwi educators are truly committed to ‘āina education, then we must recognize the ancestral *piko* of our own ‘āina and understand the great kuleana that comes with immersing our learners in these *piko*. We must be fully present. We must follow the lead of those kama‘āina, those kahu who care for these *piko* every day. We must learn to see them not only for what they once were but for the significant sites of convergence and resurgence that they can be again if we commit to remembering and reliving their stories and then enacting the lessons embedded therein.

Returning to and engaging with ancestral *piko* is a tradition passed down to us by our kūpuna. “A Maunakea ‘o Kalani” reminds us that Queen Emma lived this teaching when she immersed herself in Waiau at the summit of Maunakea...*i ka piko o ke kuahiwi*. The mo‘olelo of Mākālei reminds us that our Ko‘olau people lived this teaching as well when they restored Kawainui fishpond at the center of Kailua...*i ka piko o ke ahupua‘a*. However, as I discovered during my case study of the UHIP-IGOV exchange, living the teaching of *piko* in the context of ‘āina education also involves the creation of new *piko* through the coming together of diverse people, places, and practices at particular moments in time. These two forms of *piko praxis*—traveling to and creating new sites of convergence and intersection—are essential to sparking long-lasting, far-reaching transformations. Kaleo and I apply this finding from my doctoral research in the language we use to describe our identity and purpose as an organization, which is focused on ‘āina education and restoration in Kailua:

> Kauluakalana is a community-based organization that was founded in 2019 by kama‘āina of Kailua, those who have been raised by the lands and leaders of their ahupua‘a to chart and navigate a course leading to kanaka and ‘āina reunited in a relationship that feeds us physically, intellectually, culturally, and spiritually. Our mission is to restore and grow healthy relationships between people and place through the aloha ‘āina practices of retelling our Kailua-specific stories, replanting and eating our ancestral foods, and caring for the sacred sites, lands, and waters of our beloved ahupua‘a of Kailua.

In other words, the convergence of kānaka and ‘āina—*piko*—through the convergence of a variety of practices—*piko*—create relationships—also *piko*—that feed us in a multitude of ways. Kauluakalana is all about reuniting and reconnecting, because it is through this relationship

[133] Here is the original quote from the story of Mākālei: “Ia Kahinihiniula e noho nei, ke nana nei o ia i ka loku o ka ia me he pakaua la” (Kekoowai, *Ka Nupepa Kuokoa*, 1922, February 3, p. S02).

building that valuable ʻike can be shared and then applied in new contexts for the purposes of resurgence and survivance. But, how do we actually create these new *piko,* and with/for whom do we create them? Again, we turn to our moʻolelo for the answers.

Mākālei tells of a time when our people came together to address a community-identified problem: Kawainui fishpond had become so overgrown that when fisherman were sent to gather fish for their aliʻi, Olomana, they were only able to catch three fish from Kaʻelepulu (awa) and three fish from Kawainui (ʻanae).[134] The problem was urgent and the need was great, so Olomana and his Kailua chiefs called on their neighbors in Koʻolaupoko to work alongside their Kailua people to clear the pond of limu. It is at the *piko* of our ahupuaʻa, where our community was once reunited, that we at Ulupō Nui bring our people together again through our various ʻāina education and restoration activities. With this context in mind, instead of a specific age group or background defining the community we serve, our organization targets learners with historical ties to our *piko*—those who are still bound to Kailua today in some way (e.g., school, family, hula) but who, over the generations, have become disconnected from each other, from the places that once fed them, and from the cultural practices that once sustained these places. This is the collection of kānaka that we seek out to participate in our ʻāina education programs, a group that, on the surface, may appear to be unrelated. However, when you know the story of Mākālei and how our Koʻolaupoko community cared for and was fed by Kawainui, you then understand why, for example, it makes sense for a young Kanaka Hawaiʻi leader who was born and raised in Kailua to be in a program alongside a teacher from a Kailua public high school who lives in Kāneʻohe and a Waimānalo family who practices hula as a part of a hālau deeply rooted in Kailua. Collectively, they are a reflection of the community who came together centuries ago to restore Kawainui. Walking in the footsteps of those who came before them and turning their hands down to bring life back to the *piko* of Kailua, new *piko* are created through this contemporary convergence of people, places, and practices. It is our goal at Kauluakalana to open up spaces for such fruitful (re)connections to occur in our present time that not only show us where we came from but also where we are going.

[134] Here is the original quote from the story of Mākālei: "...ekolu awa, no Kaelepulu ia; ekolu anae, no Kawainui ia, o ia ihola no na wahi mea i loaa i ke kanaka" (Kekoowai, *Ka Nupepa Kuokoa*, 1922, January 6, p. S03).

Once the chiefs of Kailua learned of Kawainui's troubling state, they organized workdays with people from across Koʻolaupoko to remove the invasive limu. Moreover, we learn from the story of Mākālei that among this group of workers was a small, red-haired boy named Kahinihiniʻula.[135] He had held his own cleaning alongside the adults, but at the end of each workday, he was ignored when fish were being passed out to everyone as compensation for their service. The chiefs assumed that because of his size and age he could not have possibly helped to clear the pond, so, in their minds, he had not earned any fish to take home to his family. This oversight became the catalyst for the boy and his grandmother to use the fish-attracting branch of Mākālei (a body form of their ancestor-god Haumea) to lead all the fish out of Kawainui and hide them in a mountain pool next to their home in Makawao in the back of Maunawili. Only after the chiefs learned the lesson of inclusivity across the generations, and only after they confirmed this lesson through various cultural and spiritual rituals, was the lineage of Kahinihiniʻula and his grandmother acknowledged, the fish returned to Kawainui, and Kailua restored to balance.

Through our analysis of this portion of the story, informed greatly by the work of our kumu, Uncle Kīhei, Kaleo and I realized who we should be serving in our ʻāina education programs and how we should be achieving our *piko*-focused mission and vision through these Kailua-specific programs. In terms of the "who," Mākālei reminds us to not overlook anyone, no matter their age, because we all have a kuleana to uphold in our community. Therefore, we welcome people of all ages to participate in our ʻāina education programs and encourage intergeneration learning whenever possible. Furthermore, the image of Kahinihiniʻula is always with us. He reminds us that the younger generation in particular is vital to the places and practices of our community. To leave them out is to guarantee the loss of place and practice. In terms of the "how," Mākālei tells us that physical labor alone is not sufficient to restoring balance and abundance to Kawainui, and to Kailua by extension. If it was, pulling the limu from

[135] Here are a few examples of how Kahinihiniʻula hair color is described in the story of Mākālei:

- "keiki ehu o ka lauoho" (Kekoowai, *Ka Nupepa Kuokoa*, 1922, March 3, p. S04)
- "kekahi keiki me ka lauoho ehu nono" (Kekoowai, *Ka Nupepa Kuokoa*, 1922, June 29, p. 4)
- "keiki lauoho ula" (Kekoowai, *Ka Nupepa Kuokoa*, 1922, June 29, p. 4)
- "he keiki ehu pala o ka lauoho" (Kekoowai, *Ka Nupepa Kuokoa*, 1922, October 5, p. 5)

the pond would have been enough. But it was not. That is why the Mākālei branch and the ancestral mana it possessed was invoked by its descendants, Kahinihini‘ula and his grandmother, to teach the chiefs and people of Kailua a lesson about the importance of genealogy and kuleana. Without the chief’s original oversight of Kahinihini‘ula, the mo‘olelo of Mākālei would not have happened, and we perhaps would not have learned the vital lesson that reuniting kānaka and ‘āina must involve a variety of practices—physical, intellectual, cultural, and spiritual—because it is the combination of them all that builds relationships, transmits knowledge, and affects transformation.

The teachings of Mākālei, like those articulated above, are not just applicable to our *piko praxis* at an organizational level. They also inform decisions that Kaleo and I make on a programmatic level when developing our Kailua-specific, ‘āina education curriculum and pedagogy. For example, we offer Second Saturday Workdays for our community every month. We put a call out to individuals, families, schools, and organizations and welcome anyone who shows up to participate. As you might expect, we model these workdays after those described in Mākālei. We start in the morning and work until the sun begins to descend.[136] While the majority of the group is pulling weeds or planting lo‘i, we have members of our staff cooking food just off to the side yet still in view of the work being done.[137] Then, after a productive morning of huli ka lima i lalo (turning our hands down to work), we mahalo our participants for their aloha ‘āina service by feeding them the food that we were cooking throughout the morning.[138] The structure of our community workdays allows us to relive our mo‘olelo at the same places and in the same ways as our kūpuna. Gathering and working, growing and feeding, restoring and reconnecting:

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[136] Here is the original quote from the story of Mākālei: “...kala aku i na wahine me na keiki o laila e hele mai i ke kakahiaka aia a ka la apopo mai laila a hiki i Makawao, hai aku oe, he moku limu ka hana, aia i ke konohiki ka ai a me ka ia, a aui no hoi ka la pau” (Kekoowai, *Ka Nupepa Kuokoa*, 1922, January 6, p. S03).

[137] Here is the original quote from the story of Mākālei: “...o oe no hoi e Pakui e hoi aku oe a na hoa ai aina o kaua o na kane, e huhuki mai oukou i kekahi hakuone o ke alii, a hoomo‘a i ai, hana a nui, ku‘i a piha na kumau, a hai aku oe, aia ka hana a na wahine a me na keiki iloko o ka loko. (Kekoowai, *Ka Nupepa Kuokoa*, 1922, January 6, p. S03).

[138] Here is the original quote from the story of Mākālei: “Hoi ae la na mea a pau i ha‘i...unaunahi ka i‘a ai, makauakau, panee” (Kekoowai, *Ka Nupepa Kuokoa*, 1922, January 6, p. S03).

"It is through this cultural repetition between the past and present, ancestors and descendants, place upon place, that mana [is] continually established" (Kikiloi, 2012, p. 25). These contemporary intersections of people, places, and practices are layered onto historical sites of convergence, *piko* upon *piko,* at the *piko* of our ahupuaʻa. We can only hope that our ongoing presence on the lands and in the waters of Ulupō Nui at ka piko o ke ahupuaʻa serves to add to the collective mana and ongoing narrative of our beloved ʻāina of Kailua.

While our Second Saturday workdays have been a fixture of our program since we started working at Ulupō Nui, our most recent example of *piko praxis* through ʻāina education is a week-long intersession program that we offered for the first time in Spring 2019. We call this program "Ka Pahuhopu ʻo Kawainui" ("The Goal is Kawainui"). We intentionally designed Ka Pahuhopu for 11-14 year old learners, about the same age range of Kahinihiniʻula in the story of Mākālei.[139] Our youth belong to Kailua and our neighboring ahupuaʻa, not coincidentally, the same grouping of Koʻolaupoko people who came together to clean Kawainui in the story of Mākālei.[140] Similar to our other ʻāina education programs and activities, the *piko praxis* of our first offering of Ka Pahuhopu began with us literally immersing our youth in the *piko* of our ahupuaʻa through a variety of practices. On the first day, we told stories, analyzed maps, and turned our hands down to do some work, all on the land at the base of Ulupō and along the banks of Kawainui. In fact, our first project was to start a new rock wall for a new māla ʻai (dry-land garden). With pōhaku from our site along with pōhaku that each learner brought with them from their own ʻāina, we mimicked the origin story of Ulupō's construction over a thousand years later just below the northeast facing corner of the heiau itself. On Day Two, we traveled to Maunawili, the home of Kahinihiniʻula, and retraced his steps along Maunawili stream into the heart of Kawainui itself. On foot, we followed the water from the mouth of the valley to where it flows under the highway into the largest remaining wetland in Hawaiʻi. Even though the

[139] Here is the original quote from the story of Mākālei: "... aia paha ka makahiki o keia wahi keiki ma waena o umikumamakahi me umikumamalua" (Kekoowai, *Ka Nupepa Kuokoa*, 1922, January 6, p. S03).

[140] Here is the original quote from the story of Mākālei: "Ia Nihiole i hiki ai i kahi o kana kauoha, kala mai la oia, mai Waihi, Maunawili a me kekahi hapa o Makawao, huli hoi no Kailua, o Nuhi hoi, ma uka aku nei o Waimanalo a ku ana i kahakai, huli no Kailua…" (Kekoowai, *Ka Nupepa Kuokoa*, 1922, January 6, p. S03).

Kawainui of Kahinihini‘ula (a functioning fishpond) is a little different from the Kawainui of today (a former fishpond and functioning wetland), our youth were still able to immerse themselves in the *piko* of Kailua. As a result, we all gained a perspective on Kawainui and our ahupua‘a that was only possible by standing at its center and reimaging it as a loko i‘a full of fish jumping here and there and agitating the surface of the water.[141]

This form of *piko praxis*—traveling to and immersing in ancestral *piko* like Kawainui—provided a unique *‘ike maka* experience for our learners, which led to an embodied knowing of Kawainui and Kailua that could not have been achieved any other way. Just like I observed and experienced for myself in the UHIP-IGOV exchange, our Ka Pahuhopu learners needed to see Maunawili stream flowing into Kawanui in order to know that it is still full of water and that the grass and brush they see is really just a mat of vegetation floating on the surface. They needed to stand on this floating mat and look up to see how Kawainui is literally situated at the center of Kailua, embraced on all sides by the Ko‘olau mountains and its sloping ridgelines. They needed to literally walk in the footsteps of Kahinihini‘ula from Maunawili to Kawainui and back to Ulupō in order to understand the flow and contours of our ahupua‘a and see how it is not as separate and disjointed as the roads and neighborhoods make it out to be. This was by far the most memorable and impactful experience of the week-long program as shared with us by our learners and their families. The Kailua they took for granted, assumed they knew, and perhaps even disregarded as too far removed from the Kailua of our kūpuna became a Kailua that surprised them, that inspired them, and that made them proud to be from Ko‘olaupoko. This is the kind of transformative, *‘ike maka* experience that can happen when we engage our ‘āina education learners in *piko praxis*.

After this initial immersion experience, our learners engaged with cultural practitioners from our community in intergenerational transfers of knowledge throughout the rest of the week, including ha‘i mo‘olelo (story-telling), mele (songs, chants), agricultural practices, and food preparation. Our learners came to us from a diverse set of backgrounds with varied levels of experience engaging with ‘āina prior to enrolling. However, they were all new to the Kailua-specific curriculum that we offered through Ka Pahuhopu. This diversity allowed kaikaina-

[141] Here is the original quote from the story of Mākālei: “...ka lele makawalu o na i‘a ma o a ma anei a puni ka loko, me ka hoolili ana i luna o ka ili o ka waime he opelu la” (Kekoowai, *Ka Nupepa Kuokoa*, 1922, January 20, p. 5).

kua‘ana (younger-older sibling) relationships to form in which our youth, depending on the activity, were able to either help teach or assume the role of students. The program then culminated on Saturday morning with a Hō‘ike ‘Ohana where our youth demonstrated (hō‘ike) their learning of these various practices to their ‘ohana, shared the products of this learning with them, and then began to pass that learning on to their families by teaching them some of the cultural practices that they engaged in during the week.

This combination of practices, fluidity of roles (learner to teacher), diversity of backgrounds, and intergenerational transfer of knowledge were all acts of convergence and resurgence that we intentionally built into the framework of our program. As a form of *piko praxis*, a new *piko* was created during that week through the coming together of our Ka Pahuhopu teachers, learners, and families. Like the UHIP-IGOV exchange, our intersession program became a safe place for our participants (learners and their families) to learn, grow, and connect, so much so that they want to keep coming back to Ulupō Nui and Ka Pahuhopu, as evidenced by responses from both our youth and their parents on post-program surveys. Additionally, Ka Pahuhopu become a microcosm of the kind of solidarity building in Ko‘olaupoko that is needed in order to affect much needed positive change in Kailua and across our moku. Our learners are the next generation of aloha ‘āina who are learning the knowledge and practicing the skills that will help to raise the consciousness and inspire the actions of their community. Perhaps by first helping their own families, friends, and neighbors to see Kawainui as a fishpond instead of as a swamp or marsh, they will then be able to motivate them to come together, like our kūpuna did in the time of Mākālei, to restore this *piko* of our ahupua‘a to a state of balance and abundance with the ability to feed us all once again.

On my journey to identify and understand the components of ‘āina education, from both a theoretical and pedagogical perspective, the concept and practice of *piko* first came to me through the mele, “A Maunakea ‘o Kalani”. Its relationship to building kanaka-‘āina relationships through education became clear during my case study of the UHIP-IGOV exchange. Then, in my application of *piko praxis* as a part of the framework born out of my doctoral research, I have been able to see for myself the many, living forms of *piko* that are now being remembered and manifested in my community-based work in Kailua. Some *piko* are rooted deeply in the mo‘olelo of our lāhui, long understood as sites of convergence and resurgence where our people continually traveled over the generations in order to gain ‘ike. But,

there are other *piko* that are created in our present time through purposeful acts of convergence and resurgence, which add new layers of mana to existing sites of significance on our lands and waters. Kaleo and I are humbled that we are able to help carry the kuleana of caring for the *piko* of our ahupuaʻa of Kailua and proud that Ka Pahuhopu ʻo Kawainui and other ʻāina education programs that we conduct at Ulupō Nui are becoming new *piko* for so many in our community. Balance and abundance are what once characterized Kailua, and it is from the cultural, spiritual, nutritional, and geographical center of our ahupuaʻa—i ka piko o ke ahupuaʻa—where we are working to restore and grow this identity once again.

A He Ala Nihinihi Ia a Hiki a i Ke Mole

Striving to Uphold the *Mole Metric* in Our ʻĀina Education for Kailua

Kailua is our *mole*, the foundation upon which Kaleo and I stand, the taproot that extends from our ancestral past and branches out in new ways to our present times and distant futures. It anchors us to the people, places, and practices that give us our identity, for which we are responsible. Our ʻāina education work at Ulupō Nui is one way that we are striving to fulfill our kuleana to Kailua, our *mole*. Through the curricula and pedagogies described earlier, we aim to create opportunities for our learners to similarly identify and reaffirm kuleana to their own *mole* and then prepare to fulfill these kuleana once their time with us is over, because it is through ongoing recognition, acceptance, and fulfillment of kuleana, both individually and collectively, that long-lasting, far-reaching transformations can occur. It was my engagement with the mele "A Maunakea ʻo Kalani" during my doctoral research that helped me to view the recognition, acceptance, and fulfillment of kuleana as a process of (re)discovery and navigation of pathways. More specifically, lines from the mele—*A he ala nihinihi ia a hiki a i ke mole*—helped to reveal the nature of these pathways and where they eventually lead. I have been able to observe and experience firsthand both in my case study of the UHIP-IGOV exchange and now in my own ʻāina education work in Kailua that our journeys along our *ala nihinihi* back to our *mole* will not always be easy. They will require judicious movements and careful decision-making if we are going to make it through their steep inclines, sharp turns, lonely stretches, and unexpected intersections. However, I hope the stories shared earlier as well as those I will share below reinforce the lesson that these paths, even though precarious at times, are worthwhile and should still be taken. In fact, they need to be taken because the experiences they provide along the way,

and the destinations they reveal in the end are crucial to the healing and resurgence of our communities.

In the two previous sections of this chapter, I attempted to illustrate, through real-life examples from my own work, what these *ala nihinihi* have in store for us initially: *piko* or sites of convergence where *ʻike maka* experiences are invoked and (k)new knowledge is gained as a result. However, through my doctoral research and my application of its findings, I have come to learn that these *piko*, new and old, are not the final destinations of our journeys to recognizing, accepting, and fulfilling kuleana. Queen Emma and her mele helped me to see that we need to huli hoʻi, return with the ʻike we have gained at the *piko* and continue along our *ala nihinihi* until we reach our *mole,* because that is where we can apply this ʻike in the fulfillment of our kuleana. When applying this lesson within the context of ʻāina education, I discovered through my study of the UHIP-IGOV exchange that it is not enough for learners to gain knowledge during a particular program and be transformed themselves; its curriculum and pedagogy need to help learners to make a conscious decision to return to their *mole* after the program is over so that the learning and transforming will impact those for whom they have a kuleana to care. At Ulupō Nui, Kaleo and I are striving to put this finding into practice by providing our learners with the knowledge, skills, experiences, and relationships that they will need in order to excel in returning along these *ala nihinihi* to fulfill kuleana to their *mole*. As a result, we are making progress along our own *ala nihinihi a hiki a i ke mole*. It is this *mole metric*, which emerged through my doctoral research, that Kaleo and I now use to measure the success of our own ʻāina education efforts in Kailua.

I share in this last section a few final stories of returning and transforming by learners in our programs at Ulupō Nui as a way to illustrate what striving to uphold the *mole metric* as ʻāina educators looks like in practice. Some of these stories tell of the immediate transformations that occurred for learners during a particular program, providing a glimpse into what is likely ahead for them now that the program is over. Other stories tell of the return journeys that some learners have already begun, ensuring that the positive changes they experienced with us at Ulupō Nui will start to impact those to whom they are responsible.

My first set of stories comes from the program that was introduced at the conclusion of the previous section. Ka Pahuhopu ʻo Kawainui. This is the name of the intersession program that Kaleo and I first offered in Spring 2019. As is the case with all aspects of this program, its

name also comes from the story of Mākālei. It is related to a phrase repeated over and over again throughout the moʻolelo[142] and can be literally translated as, "the final goal (pahuhopu) is Kawainui." At the most basic level, it refers to the goal of returning fish to Kawainui—after they mysteriously disappeared—following four days of intensive work clearing the pond of limu. But, on a deeper level, this catchphrase reminds us—both the generations who originally lived through the story of Mākālei, and the generations who are reliving its lessons today—of what we should all be striving for in Kailua: the return of productivity to Kawainui, the *piko* of our ahupuaʻa. By giving this big-goal name to our intersession program, we intend to keep "ka pahuhopu ʻo Kawanui" in the ears and on the tongues of our participants, just like it was for the people in the story of Mākālei because we are determined to never lose sight of what our long-term goal should be: the active presence of a thriving community intent on cultivating and sustaining the balance and abundance of Kawainui, its surrounding lands, and the entire ahupuaʻa of Kailua.

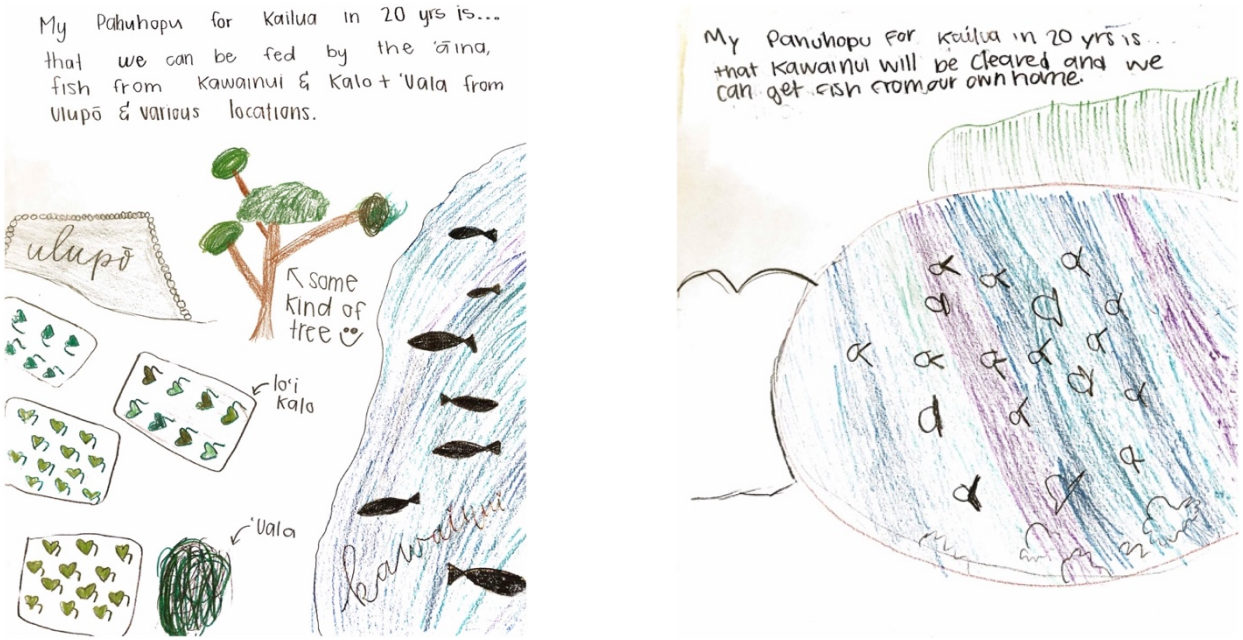
Beyond the name itself, we repeated the word "pahuhopu" and manifested the concept of achieving pahuhopu throughout our week-long program. Instead of daily objectives, we had daily pahuhopu. Instead of student learning outcomes, we set pahuhopu for our youth to achieve by the close of the program, and then they set pahuhopu for themselves to reach by the end of the week. They all built upon each other, feeding into our overarching pahuhopu for the program, which were all framed in a way that reminded both us and our learners that the impacts of Ka Pahuhopu should not be limited to the location, timeframe, or small group of people who are a part of the program itself. Instead, they must continue to ripple out long after the program is over, opening up the possibility for more broad-reaching, long-lasting transformations to occur.

For example, the pahuhopu we set for the last day of the program was for our learners to be able to share knowledge and demonstrate skills learned during the week in order to feed their families now and into the future. It was on this day that we hosted our Hōʻike ʻOhana. Our youth invited their families to come to Ulupō Nui so that they could demonstrate (hōʻike) their learning from the week, share the products of this learning, and then begin to pass that learning on. Offering mele, retelling stories, preparing food, and sharing a meal were the different ways that our youth showed their families how the relationships that they had developed with both the

[142] For example, "ka pahuhopu o ka loko o Kawainui" and "ka pahu hopu no o Kawainui" (Kekoowai, *Ka Nupepa Kuokoa*, 1922, January 13, p. S02).

kānaka and ʻāina of Ulupō Nui were feeding them and, as a result, allowing them to feed others. Participation by the youth and their families in this final, culminating activity was required for participation in our Ka Pahuhopu program. With the *mole metric* always in our minds, Kaleo and I knew that we had to give our youth the opportunity to pass on the ʻike that they gained during the program in order to increase the likelihood that this ʻike would be perpetuated in their families long after the week was over. In other words, it was not enough for our youth to be transformed by the practices and teachings shared during the program. If we were to fully embrace the theoretical and pedagogical framework for ʻāina education that I developed as a result of this doctoral research, then we needed to ensure that the living of these practices and teachings would generate transformations beyond the *piko* of the program to the *mole* of each of our learners.

Storytelling, feeding, and eating were important first steps in this process, but the explicit sharing of changes in thinking and setting of pahuhopu based on those changes were also important components, all of which we included as part of our Hōʻike ʻOhana. At the beginning of the week, we asked our youth to choose two words to describe Kailua. While some were benign like "nice" and "green," others chose more troubling descriptions like "touristy" or left the question blank all together. At the end of the week, we asked them the same question, and this time we got back words like "important," "restoration," "manaful," "food," "a lot of stories," and even "Kawainui." Through this simple exercise, we knew that our youth no longer saw or experienced Kailua in the same way as they did before they came to us on the first day of Ka Pahuhopu. Their perceptions and feelings about Kailua had changed. We then asked them to consider everything that they had learned during the week to set a pahuhopu for Kailua in twenty years, drawing a picture of each of their visions for the future.



Sample work by our Ka Pahuhopu learners depicting their 20-year visions for Kailua.

Both exercises were powerful and reassured us that the ʻāina education that we had offered our youth had in fact made an impact. However, if we were to score high on the *mole metric*, then there was one final step to take as part of the program. At our Hōʻike ʻOhana, I shared these contrasting descriptions of Kailua from our learners with their ʻohana. Then, each of them stood up and shared their pahuhopu for Kailua and their visual expressions of these 20-year visions. By acknowledging out loud these changes in perception and voicing these pahuhopu for the future in the presence of their ʻohana, we were collectively, kumu and haumāna, helping to alter forever the image of Kailua's past, present, and future in the minds and naʻau of the forty or so keiki to kūpuna who attended the final hōʻike. In addition, we expanded the circle of people who will now be able to hold us all responsible for achieving our pahuhopu for Kailua and, hopefully, working alongside us in growing these visions into reality.

Soon after the conclusion of Ka Pahuhopu ʻo Kawainui, I reached out to the parents of our youth in a post-program survey and asked them to share a story of positive growth, impact, or transformation that they observed in their child as a result of their participation in the program. Here are some of their responses:

> There has been a shift in her/his language when speaking about Kailua. (S)he has a deeper understanding/connection and can see beyond what is in front of her/him.

> (S)he uses the name Kūkanono now and talks about a time in the future when the menehune caves can be accessed again. The moʻolelo are very real and relatable to her/him and are a part of her/him now.

While the words from the parents of our Ka Pahuhopu youth, like the ones I shared above, are touching and validating, a thank you card I received from one of our learners at the end of the hōʻike provided all the evidence I needed to feel confident that our Ka Pahuhopu ʻo Kawainui program had in fact triggered transformations that were real and would be long-lasting. Here are her/his simple yet powerful words:

> Thank you, Aunty Maya, for teaching us all of these cool stories like the Hiʻiaka story. I will never forget these stories because they will always be engrained in me and they will never leave.

This is why we do ʻāina education...so that the stories of our ʻāina and kūpuna will become a part of us, inseparable, unforgettable, forever informing the way we view and engage with our world, our people, ourselves.

One of these stories, which permeated every aspect of our intersession program, is the moʻolelo of Mākālei. We learn through the journey of Kahinihiniʻula, his grandmother, and their Kailua chiefs, that "ka pahuhopu ʻo Kawainui" can only be accomplished through the efforts of a community intent on care at every possible level: care for land, care for water, care for people, care for relationships, and care for legacy. We see our youth of Ka Pahuhopu as agents of this care. They are our pahuhopu. As ʻāina educators in Kailua, our kuleana to our *mole* of Kailua rests in the hands of our Ka Pahuhopu youth and all those who huli ka lima i lalo ma Ulupō Nui.[143] We believe that caring for a healthy Ulupō Nui is a first step on the way to caring for a healthy Kawainui, which, in turn, is the key to caring for a healthy Kailua. Through all of us coming together and carrying kuleana to each other and our ʻāina, now and into the future, achieving "ka pahuhopu ʻo Kawainui" is possible. However, this lesson is not limited to Kailua. We believe that the core teaching of "ka pahuhopu ʻo Kawainui" can be applied to any community intent on restoring systems of care to their ahupuaʻa. Therefore, by building strong relationships and then inspiring solid commitments in our learners to take the ʻike gained during their time with us and apply it in fulfillment of their own kuleana back home, we are hopefully ensuring that this progression of care—radiating outward from *piko* to *mole*—will continue beyond the parameters of a particular program or boundaries of a particular land division. While

[143] This phrase can be translated to "turn their hands down to work the land at Ulupō Nui."

our learners are helping us to fulfill our kuleana to our *mole* of Kailua through our Kailua-specific programming at Ulupō Nui, we are, in turn, helping them to do the same, no matter where their *mole* are rooted.

I learned through my case study research that the success of any ʻāina education program should in part be measured by the commitment instilled and strengthened in participants during the program to huli hoʻi, to turn and begin traveling their *ala nihinihi* back to their *mole* after the program is over. In returning, they apply the ʻike gained during the program in the fulfillment of their kuleana to people, places, and practices in their own communities. In other words, educators must remember to develop and implement their ʻāina curricula in a way that addresses this *mole metric*. For Kaleo and me, the outcomes of our first offering of Ka Pahuhopu ʻo Kawainui have given us great motivation to continue striving to uphold the *mole metric* in our curricula and pedagogies so that the transformations that occur at our *piko* of Ulupō Nui, like those described above, will continue to radiate outward and impact others in positive and transformative ways. While the words and actions I collected and observed at the closing of our first Ka Pahuhopu program provide glimpses into what is likely ahead for our Ka Pahuhopu learners and their families as they continue on their own journeys of returning and transforming, stories from another ʻāina education program that we offer at Ulupō Nui are also providing evidence that the immediate impacts we see in our participants are actually beginning to create real waves of positive change in their own spaces and contexts. We are confident that our Ka Pahuhopu youth will be making decisions in their lives that will help them to progress along their own paths to fulfilling kuleana and returning to their *mole*. Indeed, participants in the program that I describe below have already begun to make these crucial decisions and navigate their *ala nihinihi a hiki a i ke mole*. I share some of their stories of excelling in returning below.

If you recall, the mission of our ʻāina education and restoration work at Ulupō Nui is to restore and grow healthy relationships between people and place through the aloha ʻāina practices of retelling our Kailua-specific stories, replanting and eating our ancestral foods, and caring for the sacred sites, lands, and waters of our beloved ahupuaʻa of Kailua. It has been the gradual fracturing of kanaka-ʻāina relationships over the generations in Kailua that have led to an altered and distorted identity of Kailua and its people, nearly unrecognizable from the Kailua described by our kūpuna in oral histories from four and five centuries past. Remnants of our old, rich culture exist in Kailua today, but only in disconnected fashion: a lauhala weaver at her

kitchen table, a kapa maker in her parents' garage, a Hawaiian language class above a surf shop, a sacred hula presented in the Longs parking lot. Moreover, many children who are born and raised in Kailua today are fed stories about their homeland and themselves that perpetuate this erasure, a problem that is unfortunately common throughout Hawai'i and Indigenous nations across the world. It is our deeply held belief at Kauluakalana that we must help to reunite kānaka and 'āina at *piko* or storied sites of cultural, natural, spiritual significance and convergence in our ahupua'a, where identity and excellence can again be anchored.

One of the ways that we are working to heal kanaka-'āina relationships in Kailua is through a new, 'ohana-oriented cultural restoration program that we call Pili Mai. Meaning "to come together," Pili Mai brings together Kailua-connected families and educators at Ulupō Nui to facilitate their reconnection to Hāloa,[144] each other, and our homeland in order to celebrate, inspire, and organize the regeneration of our community around the cultural practices of poi making. It is a six-month cohort program in which participants gather at the *piko* of our ahupua'a to learn about, engage in, and perpetuate the growing, harvesting, preparing, and pounding of kalo into poi. The cohort program begins with an orientation to Pili Mai and an introduction to its participants as well as the land upon which our learning experiences are grounded (Ulupō Nui, Kūkanono, Kailua). At the next weekend gathering, each family works alongside skilled artisans to carve their own papa and pōhaku ku'i 'ai (poi boards and stones). We gather stones from a stream at the back of Maunawili and wood from an invasive tree that we cut at the foot of Ulupō heiau and turn them into implements of positive change for our community. Our Pili Mai families then return to Ulupō Nui over the next five months to participate in four all-day workshops, or lā kalo (kalo days), to engage with different poi practitioners in activities designed to take Hāloa (kalo) from mud to mouth. The comprehensive nature of our program is what sets Pili Mai apart from other board and stone programs in Hawai'i. Being able to go into a lo'i in your own community to pull kalo and then cook, clean, pound, and eat that kalo has sadly become a rare practice across our islands. However, we are working to change this in Kailua through Pili Mai. Moreover, we ground these hands-on, mud-to-mouth activities to our 'āina of Kailua through the sharing of stories for the exact places our program is situated. Stories like

[144] Hāloa was the first kalo plant born to Wākea and Ho'ohōkūkalani. His younger brother, also named Hāloa, become the first Kanaka Hawai'i from whom all Hawaiians descend.

Mākālei and Hi‘iaka remind us of the abundance that Kailua’s community once produced and can produce again if we commit to returning and rooting ourselves in our land and land-based, cultural practices like growing and eating kalo.

Pili Mai was inspired by this prophetic saying: “Pau ke kalo. Pau ke kanaka,” meaning when Hawaiians stop planting and eating kalo, we forget our familial connection to Hāloa and thus forget who we are as Kānaka Hawai‘i. For this reason, we not only center our Pili Mai project on the cultivation, preparation, and consumption of kalo, but we also recruit Hawaiian families—nā mamo a Hāloa[145]—from Kailua to participate. In addition, we make sure to include other key members of our community like schoolteachers who carry kuleana to our Kailua children. Through education and direct action, it is our goal that the diverse, intergenerational cohorts of Pili Mai will become grassroots leaders in our community by passing on the skills and knowledge gained during the program to others long after the program is over. We are not just growing kalo at Ulupō Nui. We are also growing a community of families through Pili Mai who are dedicated to restoring ‘āina and identity through the revival of cultural practices all centered on kalo.

Our family-oriented poi program concludes each year with participants honoring their Pili Mai teachers by organizing and hosting a large, community event at Ulupō Nui entitled Kū‘oko‘a Kūkanono. In commemoration of Lā Kū‘oko‘a (Hawaiian Independence Day first celebrated on November 28, 1843, after Hawai‘i was internationally recognized as a sovereign nation), our Pili Mai participants demonstrate what they learned throughout the program by feeding attendees in various ways: 1) nutritionally with poi they pounded from kalo they cultivated and harvested; and 2) culturally by teaching attendees how to ku‘i kalo (pound kalo into poi) and sharing with them Kailua mo‘olelo as a way of introducing lessons that can be applied in the strengthening of our community now and into the future. Kū‘oko‘a means “to stand free and independent.” Kūkanono is the name of the ‘ili ‘āina where our Pili Mai program and its culminating event take place. By naming this gathering Kū‘oko‘a Kūkanono we proclaim that we are standing in opposition to the heavily commercialized, tourist mecca of Kailua town. We resist this imposed identity by returning to the land, reviving our cultural practices in our

[145] “The descendants of Hāloa” (my translation) is a poetic reference to Kānaka Hawai‘i, those who can trace their genealogies back to Hāloa, the first man and kalo plant.

ahupua‘a, cultivating and eating our traditional foods, and passing on this knowledge to our families and community.

All aspects of Pili Mai—from its curriculum and pedagogy to its program goals and the make-up of its participants—are supported by my theoretical and pedagogical framework for ‘āina education. *‘Ike maka* and *piko praxes* are implemented throughout, but it is our focused attention on the *mole metric* that perhaps sets this program apart from others we offer at Ulupō Nui. Our cohorts are small: twelve families in our first year and another twelve the following year. But, we strongly believe that one family at a time, one community at a time…that is how resurgence is collectivized and raises the consciousness of a people so that they are inspired to act and bring about positive change for not only themselves but for the generations to come. Even the name of our program is a constant reminder to put everything we do and learn in Pili Mai into a larger context based on kuleana to those we carry with us wherever we go. “Pili Mai” means “to come together”, but it can also be read as “pilimai,” which is Tutu Pukui’s term for the third generation of kalo (Handy & Handy, 1972, p. 96). It is our hope that the participants in this program will be fed by the mākua or “parent kalo” that they harvest and prepare throughout the program. In so doing, they become more firmly rooted to Kailua as ‘ohā or “the second generation of kalo.” Then, with the skills and knowledge gained throughout the experience, they will help to cultivate the pilimai, “the third generation of kalo,” both literally in the lo‘i of Ulupō Nui as well as figuratively in the form of their extended family and community members who will benefit from the lessons and practices that our Pili Mai participants share at Kū‘oko‘a Kūkanono and then continue to perpetuate in their own homes, neighborhoods, and classrooms well into the future.

In order to assess Pili Mai using the *mole metric*, we collect formative data from every participant during sharing circles conducted at all program gatherings. We ask participants to reflect on their experiences with us and their kumu kalo (kalo teachers) at Ulupō Nui as well as at home with their own families so that we can understand how they and those they are connected to are being impacted over time. This feedback also helps us to understand how we can better achieve our program goals both immediately and for future cohorts. In 2018, we conducted our first sharing circle with our inaugural Pili Mai cohort during their first lā kalo. Sitting in a circle with their newly carved and polished papa and pōhaku at their sides, participants shared stories of beautiful changes that were already being triggered in their families

as result of their participation in the program. For example, one family spoke of when they took their new papa and pōhaku to their kūpuna's house to show him what they had made and were now learning to use. The mother of this family said that as soon as she showed her 80+ year-old father these implements, it sparked memories in him that he had never told her before. This sharing of family stories also led him to bring out his own papa and show it to his daughter and granddaughter for the first time. While running his hands over the weathered, grease-stained wood, he told stories of using this papa not only to pound poi but also to shred pig for family lūʻau (feasts). It was through this exchange with her father that she realized that the work of Pili Mai is really just an excuse to build relationships.

In this same sharing circle at our first lā kalo in 2018, another young Hawaiian couple with a new baby shared a powerful experience that they had as a family when they brought their papa and pōhaku home for the first time. After finding just the right place in their house to place them both, they took a moment to step back and take in the view. The young father then wondered to his wife, "When was the last time a papa and pōhaku kuʻi ʻai have been in one of our family's homes?" It was a sad thought in some way, he recalled. It was also an empowering, hopeful thought as well. While it may have been decades since a papa and pōhaku were in the homes of either of their families, they were present now. By enrolling in Pili Mai, these young Hawaiian parents were making a change in their ʻohana, which will continue to impact their young daughter for years to come. She is now growing up seeing and hearing her parents kuʻi kalo and eating the poi that they make for her. They are transforming the daily practices of their family, normalizing them for their daughter, and, as a result, rooting her more deeply to her *mole*.

A month or so after the conclusion of our first cohort in 2018, we sent home two questions to our Pili Mai families to reflect on. The first asked them to think back to our orientation gathering and their reason for accepting the invitation to participate in Pili Mai. In other words, how did they do in meeting the goal or reason they set for themselves at the beginning of the program? Below is a response from one of our Pili Mai participants, a teacher at one of our Kailua neighborhood schools:

> Last year, as we sat in the circle, I remember sharing that my desire for participating in Pili Mai was primarily with leading a cultural shift at [my school]; a shift that would teach our students to not only "know facts" about Kailua and Hawaiian cultural practices, but would lead them to love these things. Thus, as I began my journey with Pili Mai I also worked to pass-on the things I learned and the things I grew to love to my students and to fellow faculty and staff. This has

> brought about a flourish on our campus of life and joy and a care for the ʻāina of Kailua. Students look forward to class work days, students from other classes apply for permissions to skip their regular courses on certain days in order to learn with us. The science department has partnered with our humanities program in cross-curriculum planning to further these projects....
>
> I recently had a high-level administrator come up to me with tears in her eyes thanking me for cultivating this kind of love and care for our place and history. I told her that all I know I learned from my share [sic.] in Pili Mai. And at home I have a 4 year old who longs for the days I bring home kalo (and for when the varieties I grow at our home are ready for harvest) because one of her favorite things now is sitting at the opposite end of the papa from me with a small little pestle in her hand mirroring my motions of kuʻi and prayer.

The second question had to do with the goal that Kaleo and I had set for the program. The reason we created Pili Mai was to help people who were tied to Kailua in some way to reconnect to Hāloa, each other, and our ahupuaʻa through the growing, harvesting, preparing, and eating of kalo. In this second prompt, we specifically asked participants to describe their relationship with Hāloa, each other, and Kailua now at the end of Pili Mai as compared to when they started the program. Below is the response we received from this same teacher:

> I stand each semester...at the base of our agricultural plots where we grow kalo and ʻuala on our campus, and face the new students and I tell them that over the course of our time together we will be planting and caring for these plants. Their eyes grow wide and, of course, one of them asks excitedly, "And then we get to eat them!?" And I say, "No. They will not be ready for harvest until after our course is over."
>
> Then, amidst the confusion of their several faces, I explain that they will be harvesting things planted by other classes before them, and that what they lay in the ground now are things that others after them will gather. "You are a part of this story" I tell them, "one that began before you, one that will continue after you are gone." The light returns to their faces.
>
> And so, when parents come and ask my students about their project, my students excitedly get to say, "What we are doing here is not for us, it is for those who come after us." It has been given to them, and now they get to experience the joy of passing it on. And so, the ethic of Pili Mai, of passing on this great story (in practice and community and story), has enabled the growth of a new thing up at [my school].

This teacher is not Kanaka Hawaiʻi, however, his beautiful reflections above show that ʻāina education can be beneficial and transformational to all people if they honestly and humbly recognize their unique positionalities to the ʻāina of Hawaiʻi and its Native people and then, based on these relationships, work to figure out their unique kuleana not only to the people, places, and practices engaged with during the curriculum but also to the people and places in their own circles. This teacher of Hawaiʻi's children still has a kuleana to Kailua, the place where he works and calls home. It is not the same as the kuleana that Kaleo and I carry or even the

kuleana that other Kanaka Hawai‘i participants in Pili Mai carry, but an important kuleana nonetheless. We are so proud of the journey that he has embarked on as both a teacher and father as a result of participating in Pili Mai. However, it is just the beginning. Recognizing, accepting, and fulfilling kuleana is a life-long journey with many twists and turns along the way. But, from what he has already shared with us, it appears that he is navigating his *ala nihinihi* pretty well so far.

Pili Mai is intergenerational. We purposefully invite families with children of all ages to participate, because, as the story of Mākālei reminds us, the younger generation in particular is vital to the protection of our places and the perpetuation of our practices. To leave them out is to guarantee the loss of place and practice in our communities. The stories and quotes that I have shared above about recognizing, accepting, and fulfilling kuleana as a result of participation in Pili Mai all come from the mākua (adults) in our program. However, the most profound story of returning and transforming comes from an ‘ōpio (youth), not much older than Kahinihini‘ula, who participated in Pili Mai 2018. Kaleo and I were lucky to welcome this ‘ōpio into our ‘āina programing at Ulupō Nui for over two years. She is from a neighboring ahupua‘a to Kailua in Ko‘olaupoko and began engaging with us throughout her Freshman year as part of a cultural internship project for one of her high school classes. At the end of this internship, she stayed involved by enrolling in our inaugural Pili Mai cohort with her parents. After a year of participating in our mud-to-mouth curriculum, this ‘ōpio arrived at the final gathering ready to share her responses to the same two prompts that I described earlier. However, while all of the other adult participants chose to share reflections in narrative form, this ‘ōpio chose to bring a mele to share with all of us that she had written entitled “Nā Kaikamāhine o Kawainui.”

> “Nā Kaikamāhine o Kawainui”[146] is a mele aloha for the forgotten fishpond of Kawainui and its many mo‘olelo, which, through the years, have served as an enduring reminder of Kawainui’s rich history and the central role that it has played in the community of Ko‘olaupoko before Kailua became inundated with tour buses, strip malls, and Airbnbs. It is also a mele aloha for a young girl, Hā‘alewaiakamanu Ho‘oipoikamalanai, whose mākua have generously served as my kumu aloha ‘āina and introduced me to Kawainui over the past two years. It is my hope that Hā‘ale and I, together with the many keiki of Kawainui, will carry on her mākua’s good work to bring Kawainui’s true identity to the forefront of our collective consciousness and restore it to an ‘āina that will continue to feed our people once again.
>
> **Nā Kaikamāhine o Kawainui**
> Your inception is here,
> between the banks of this fishpond

[146] The young women/girls of Kawainui. (This is my translation.)

now forgotten,
where an ʻiwa drank from still waters
and fell in love with the taste,
fell in love with this place
of abundance.

Your eyes opened first,
watched the wisps of the Malanai breeze
tickle yellowing blades of ʻuki.
You looked, and where others saw women
with ripening bodies,
blossoming lei ʻilima,
and skin tinged
with the sun-kissed scent of hala,
you saw moʻo wāhine,
guardians of these waters, slipping
beneath the surface.

Your hands are reaching now,
grasping for the stories
seared beneath your skin.
You reach into the rafters
of tightly woven memories,
unwrap the kapa
from Tūtū's mākālei branch.
You hold on tight
and invoke the voices of kūpuna,
beckoning for ʻawa, ʻanae, ʻaweoweo
to return from the uplands.

Your voice will emerge
in time, and when it does,
your song will reverberate
through generations past, alighting, finally,
on the shoulders of a luahine,
whose sacred waters were stolen
at the break of dawn,
and her elderly mother,
with bones so brittle
she crawled on hands and knees.
They feared they were the last of us,
nā kupa ʻai au dried up
with the last trickles of the stream,
but when they hear our voices resound,
they will know of our presence
and of the waiwai
that rises again within us.

We will learn to navigate, one day.
E kuʻu kaikaina, together we will voyage
beyond these doldrums, beyond the pohō

of settler colonial dictions.
Marsh.
Swamp.
Wasteland.
ʻAʻole.
Our kūpuna knew better.
So together we will take up the hoe uli
and carry this waʻa back home
to our ʻāina of abundance.

He loko iʻa kēia.
He wahi pana kēia.
He ʻāina momona kēia.

No laila, he kuleana ko kākou iā ia.

Needless to say, there was not a dry eye in the circle after this ʻōpio was done reading her mele. You may have recognized poetic references expertly woven into each paukū (stanza) from moʻolelo shared throughout this chapter, including Hiʻiaka's encounter with Hauwahine and Kahalakea ("You looked, and where others saw women...you saw moʻo wahine") and Kahinihiniʻula's fish-attracting branch of Kawainui ("You reach into the rafters / of tightly woven memories, / unwrap the kapa / from Tūtū's mākālei branch"). However, what was truly moving and miraculous about this ʻōpio's retelling of traditional moʻolelo through mele was how she was able to express them in a way that sounded both old and new at the same time. ʻIke kupuna shared as a contemporary conversation between kuaʻana and kaikaina—between this youth and our baby daughter, Hāʻale—about the real-life realities that they will have to grapple with as the next generation of kamaʻāina from Koʻolaupoko. The world our children are living in today is scary. The roots that tie them to their *mole* are becoming entangled under mats of much shallower root systems made up of those who are "staying put" and "digging in" (Gruenewald & Smith, 2008) no matter the cost to others. But, the stories of our kūpuna, retold and relived by their descendants, in part through ʻāina curricula and pedagogies, give our children hope that even in times that mirror the challenges faced by our ancestors centuries ago, we can restore our identity and regain the ability to feed our families and community. In the wise words of this same ʻōpio:

> The last three paukū express my hopes for young Hāʻale and, indeed, for all of us kaikamāhine and keikikāne[147] of Kawainui. It is my hope that we will learn to navigate

[147] These two Hawaiian words refer to young women and young men.

> beyond the settler perspectives that have threatened to erase the significance of this cherished wahi pana from our memories by classifying our beloved ʻāina as a swamp, marsh, or wasteland that is beyond saving. In defiance of these "settler colonial dictions," I suggest that we return to the ʻike of our kūpuna. Like Hiʻiakaikapoliopele, we must look beneath the surface and remember our ʻāina as it once was, remember the abundance that lies between these forgotten fishpond walls. Like Kahinihiniʻula, we must now lead the fish of Kailua, back down the streams to Kawainui, and, in doing so, revive its pono and balance. Once we've accomplished this, we will lift our voices in celebration, knowing that, somewhere off in the distance, Hikaʻalani and her elderly mother will be comforted by the sound of our leo and reassured that the waiwai of Kawainui has been restored. [148]

This mele encapsulates exactly the kinds of changes in consciousness, kuleana, and visions for the future that Kaleo and I are striving to affect in all our ʻāina learners at Ulupō Nui. Through my case study research and then my application of its findings in my own community work in Kailua, I discovered that we, as ʻāina educators, have a kuleana to develop and implement curricula that never lose sight of the *mole metric.* In other words, we are successful when we help our learners to find and then commit to traveling their *ala nihinihi a hiki a i ke mole.* Teaching learners how to harvest and replant a loʻi kalo is great, but will this experience help to initiate the building of relationships, which will go on to feed both kānaka and ʻāina for generations to come? Exposing students to the stories of our ancestors is valuable, but will they be able to retell them and apply lessons learned from these moʻolelo in their own lives in order to affect positive change? These are ambitious goals. We cannot achieve them on our own. It will

[148] You may recognized the name Hikaʻalani from earlier in this chapter as the name of the non-profit with which Kaleo and I started our ʻāina work at Ulupō Nui. It is named after an elderly Hawaiian woman by the name of Hikaʻalani who, in 1895, along with her fellow Native Hawaiian and Chinese farmers of Kailua, brought suit against the sugar baron W. G. Irwin, who had been diverting millions of gallons of water from Kailua to water his sugar fields in Waimānalo. In a hearing before the Koʻolaupoko Water Rights Commission, she testified about her intimate knowledge of her environment, the devastating decline of her community, and the loss of the land- and water-based cultural practices as a result. When asked if others could validate her testimony, she replied, "No, there is none of these old folks living... There is no one [else]… all dead" (Kailua Historical Society, 2009, p. 142). This excerpt from our oral history gives us a window into the decline of our people and practices in Kailua over a century ago, a trend that has unfortunately continued in Kailua in the decades that followed, which brings us to Kailua today. However, as the founders of this organization explain, "we have given ourselves Hikaʻalani's name in defiance of the extinction she feared and as a promise to her that we will neither give up nor go away. We accept, in her memory, the challenge of thriving again as Hawaiians in our ancestral home" (http://www.hikaalani.website/restoring-699256ina-and-identity.html).

take time to fully see if our efforts today will lead to resurgent transformations tomorrow, but Kaleo and I are committed to putting in the work, alongside our peers and mentors, to bring about a future for our children and grandchildren that is full of abundant fishponds, rebuilt heiau, balanced communities, and restored relationships between kānaka and ʻāina.

Even though we still have a long way to go, we are motivated to continue putting in the work to achieve these long-term goals because swells of change are already being generated, and signs of their impact are already being felt. In the instance of this particular ʻōpio, her mele was just the beginning. Soon after the conclusion of Pili Mai, she accepted the kuleana to care for her school's māla ʻai (food garden). With the stories of Kahinihiniʻula and Hiʻiaka seared just beneath her skin, this ʻōpio knows that she wants to grow a lot more than food in her garden. She also wants to help grow aloha ʻāina on her campus. In order to achieve this goal, she came to talk to Kaleo and me to ask for advice about how to bring some level of intentionality to her work. For example, she asked questions about finding moʻolelo for the ʻāina upon which her school is situated. "Like the Mākālei moʻolelo is foundational for your work at Ulupō," this ʻōpio said, she wants to build a foundation for her work that is also informed by ancestral stories and teachings. Additionally, she understands that she cannot do this on her own. She asked us about how to organize work days that will appeal to high school students so that she can also grow a community of people on her campus who care about this kind of work and will ensure that it continues long after this ʻōpio graduates. We did some initial brainstorming together about places to start researching and ideas to start developing in preparation for the start of the school year, and we look forward to many more talk-story sessions to come.

It was exciting and inspiring to hear the questions that this ʻōpio was asking and the goals that she was setting for herself. They indicated to Kaleo and me that our focus on the *mole metric* had indeed been worth it. However, as we know from our own work in Kailua, the path that this ʻōpio has chosen will not always be smooth. There will be twists, turns, and forks in the road that she will have to navigate in order to carry this new kuleana well over time. We can only hope that we were able to provide enough strategies and nurture enough relationships during her time with us at Ulupō Nui that she will now be able to return to and rely on these support systems as she progresses along her *ala nihinihi a hiki a i ke mole*. We will be there for this ʻōpio every step of the way, whenever she needs us, and we look forward to the stories of returning and transforming that will come as a result. Her moʻolelo will likely include episodes of both

challenge and triumph, beauty and pain. But, in all their textured complexity, I know that they will exist proudly among all the other stories of excelling in returning that I have been fortunate enough to hear and witness throughout my doctoral research.

If you recall at the end of Chapter 2 of this dissertation, I shared a story of ʻŌiwi erasure through well-intentioned applications of Place-Based Education at Ulupō Nui. Unfortunately, it is a pretty regular occurrence for Kaleo to be disregarded as a grounds-keeper or overlooked all together by teachers and students from schools across the island who just show up at Ulupō Nui unannounced to conduct their own self-guided tours of our kulāiwi. Even after offering to share moʻolelo for Ulupō and Kawainui or to welcome them back on another day to truly experience our ʻāina through the eyes of the ʻŌiwi and kamaʻāina of Kailua, the majority of these groups decline. Between the lines of their polite rejections (or out-right avoidance), these educators seem to be saying, "We don't need you; we don't value you or the knowledge that has been passed down to you from your teachers and ancestors; and, therefore, we don't even see you." These experiences are reflective of the very real consequences of a Place-Based Educational approach that does not recognize our ʻāina as inherently Indigenous, shaped in part by settler colonialism, and in need of a thoughtful, decolonial method of engagement based on relationships with the land and those who carry the kuleana to care for the land every day. However, I hope this final section about our ʻāina education work at Ulupō Nui adds to the counter-story, that is my dissertation, by not only challenging and pushing back on Place-Based Educational narratives like the one mentioned above, but simultaneously shedding new light and creating new life around the field of ʻāina education. Instead of perpetuating the traumas of settler colonial eliminations, our kamaʻāina-led curricula and pedagogies engage learners with our ʻāina and kulāiwi of Kailua in a productive, decolonial way, which reveals and then dismantles these erasures for the purposes of individual and collective healing and renewal.

A Lawa Kuʻu Lei

The lei that I have been weaving throughout this dissertation about ʻāina education brings together ancestral concepts that I first discovered in a mele from my hula genealogy entitled "A Maunakea ʻo Kalani" and then witnessed being reenacted in our present-day by participants in an ʻŌiwi, ʻāina education program entitled the UHIP-IGOV exchange. However, pua gathered from my case study alone were not enough to complete my lei about ʻāina education. ʻAʻole i lawa.

It was important for me to fashion my lei in a way that would fit (or could be adjusted to feel comfortable for) a wide variety of ʻŌiwi educators who work in a diversity of contexts. Only by working together in both parallel and intersectional ways to honor and nurture the development of kanaka-ʻāina relationships through education can we as ʻŌiwi educators begin to regain control of our Native educational practices and reassert our educational sovereignty. Therefore, in this last chapter, I have added a few final pua from my homeland of Kailua in order to demonstrate how my theoretical and pedagogical framework can also be applied in small-scale expressions of ʻāina education for specific places and communities. In all cases, my framework describes the overall learning journey of participants in ʻāina education programs and where their pathways may (or should) be leading them after the program is over. Beginning with the UHIP-IGOV exchange and ending with my own community work set at the base of Ulupō heiau along the banks of Kawainui fishpond, viewing forms of ʻāina education through the lens of "A Maunakea ʻo Kalani" helps me to understand that these learning journeys must involve immersing ourselves in *piko*—those sites of convergence, intersection, and connection—so that we can emerge revitalized with (k)new ʻike and a clearer perspective on where and how to apply that ʻike in the fulfillment of our kuleana. However, these *piko* are not our final destinations. Queen Emma shows us that the real test is if we can recognize and then commit to traveling the *ala nihinihi a hiki a i ke mole*—the precarious yet worthwhile pathways that lead us back to our base, source, and taproot. These *ala nihinihi* may be newly cleared paths or once well-worn ancestral trails just waiting to be rediscovered, but they all require careful footwork and heightened awareness in order to navigate their steep inclines, sharp turns, lonely stretches, and unexpected intersections. However, if we commit to these *ala nihinihi*, they will lead us back to our base, where we can apply the ʻike we have gained at the *piko* in the fulfillment of our kuleana to people, places, and practices that together deeply root us to our foundations…our *mole*.

So, to my fellow ʻŌiwi educators who are interested in clearing similar pathways and inspiring similar journeys from *piko* to *mole* for learners in your own communities, I hope you find beauty and hope in the pua of people, pua of places, and pua of practices that I have gathered and woven together into this lei about ʻāina education. It is now yours, and I welcome you to add to it your own pua of stories from your own ʻāina. I do not pretend to be the only

author of this moʻolelo, the only weaver of this lei. E haku aʻe kākou—let us all weave it together—a lawa ka lei.

APPENDIX A: 2012 UHIP-IGOV EXCHANGE, PRE-QUESTIONNAIRE

UHIP-IGOV Exchange 2012
Pre-Questionnaire

Basic Information

1. I am currently a student at UHM/UVIC (circle one).

If you are NOT a student, please clarify your role in the exchange.

_____

2. What degree do you expect to receive when you graduate? Please indicate your specific program below. (If you are not a student, please skip and go to question #3.)

___ Undergraduate Degree in _____

___ Graduate Degree in _____

___ Other. Please specify. _____

3. Is this your first time enrolling in the UHIP-IGOV exchange? Yes/No (circle one).

If NO, please list the year of your previous exchange(s)?

4. How did you hear about the UHIP-IGOV exchange? (Check all that apply)

___ Classmate

___ Friends/Family

___ Word of Mouth

___ Faculty member

___ Academic Advisor

___ E-mail announcement/flyer

___ Posted flyer

___ Other. Please specify. _____

Background Knowledge

1. Prior to participating in this exchange, how would you rate your level of understanding of the following concepts related to Native Hawaiian politics?
(Check one column for each concept.)

Concept	Advanced	Intermediate	Beginning
Kuleana			
Cultural resurgence & revitalization			
Militarism			
Land struggles			
Sovereignty			

2. Prior to participating in this exchange, how would you rate your level of understanding of the following concepts related to Indigenous politics?
(Check one column for each concept.)

Concept	Advanced	Intermediate	Beginning
Decolonization			
Indigenous governance			
Sustainable self-determination			
Indigenous diplomacy			
Global rights discourse			

3. How confident are you to engage with Native Hawaiian political concepts (like the ones listed above) in different contexts/settings?

ACADEMIC SETTING				
	Very Confident	Confident	Somewhat Confident	Not Confident
In **academic classes**				
At **professional conferences**				

COMMUNITY (outside the academy)				
	Very Confident	Confident	Somewhat Confident	Not Confident
With **grassroots organizations**				
With **non-profit organizations/NGOs**				
With **Pre-12 schools**				
In **formal cultural exchanges with other indigenous groups**				
Via **social networking sites** (Facebook, Twitter, etc.)				
SOCIAL/PERSONAL				
	Very Confident	Confident	Somewhat Confident	Not Confident
With **family and friends**				
With **indigenous people you just meet**				
With **settlers you just meet**				
With **faculty/recognized scholars**				
With **activists/community leaders**				
With **cultural practitioners/experts and elders**				

4. How would you rate your confidence to engage with <u>Indigenous political concepts</u> (like the ones listed above) in different contexts/settings?

ACADEMIC SETTING				
	Very Confident	Confident	Somewhat Confident	Not Confident
In **academic classes**				
At **professional conferences**				

COMMUNITY (outside the academy)				
	Very Confident	Confident	Somewhat Confident	Not Confident
With **grassroots organizations**				
With **non-profit organizations/NGOs**				
With **Pre-12 schools**				
In **formal cultural exchanges with other indigenous groups**				
Via **social networking sites** (Facebook, Twitter, etc.)				
SOCIAL/PERSONAL				
	Very Confident	Confident	Somewhat Confident	Not Confident
With **family and friends**				
With **indigenous people you just meet**				
With **settlers you just meet**				
With **faculty/recognized scholars**				
With **activists/community leaders**				
With **cultural practitioners/experts and elders**				

Goals/Expectations

1. Indicate your primary reason(s) for enrolling in the UHIP-IGOV exchange (Check ALL that apply and then rank your choices, 1 being the most important.)?

___ To learn more about my culture, heritage, and place
___ To gain a better understanding of myself and my own identity through this program
___ To learn more about the history/stories of Moloka‘i and Kaho‘olawe
___ To participate in indigenous diplomacy/a cross-cultural with other indigenous people
___ To apply my knowledge of Native Hawaiian and/or Indigenous political concepts in experiential, place-based, project-based activities in community settings
___ To engage with people who are striving for sustainable self-determination, restoration of kuleana, and cultural revitalization as way to learn from their successes and struggles
___ To understand the tensions involved when trying to restore kuleana, regenerate community, and revitalize cultural practices within a settler state structure
___ To learn concepts, skills, and strategies that I can apply in efforts to restore my own kuleana in my own community
___ To learn how to fit in as a scholar/academic in my own community/be a resource for my community
___ To learn how to fit in as a settler in my host community/be a resource for the community
___ To participate in the decolonization of the academy, our communities, and other settings
___ To learn more about and participate in Indigenous self-determination
___ Good experience the first time you attended
___ Recommendation from a friend/classmate
___ Recommendation from faculty or staff
___ Other. Please specify below.

2. List AND explain THREE specific goals you have for yourself in this program (academically, professionally, personally, etc.).

1.

2.

3.

3. Of the activities listed below, what FIVE (5) are you most interested in? Please rate them, 1 being the MOST and 5 being the LEAST.

___ Classroom discussions
___ Blog posting and commenting
___ Group creative presentation
___ Group comparative project
___ Research for final paper
___ Being immersed in the Hawaiian community
___ Engaging with community leaders, activists, cultural practitioner/experts, elders
___ Practicing sustainable self-determination, restoration of kuleana, and cultural revitalization
___ Visiting historical and cultural sites on the island of Moloka‘i and Kaho‘olawe
___ Demilitarization/decolonization tour
___ Native/Indigenous language revitalization
___ Longer exchanges (semester at UVIC or UHM, community governance projects in Hawai‘i)
___ Camping
___ Hunting
___ Fishing
___ Working in lo‘i kalo (taro patch)
___ Working in a loko i‘a (fish pond)
___ Hawaiian food preparation
___ Learning and performing mele (songs/chants/poetry)
___ Making lei
___ Preparing/making gifts
___ Other. Please specify below.

APPENDIX B: 2012 UHIP-IGOV EXCHANGE, POST-QUESTIONNAIRE

UHIP-IGOV Exchange 2012
Post-Questionnaire

Outcomes/Impacts

1. As a result of enrolling in the UHIP-IGOV 2012 exchange program, . . .

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
I have a clearer understanding of the **concept of kuleana and how it can be applied to my specific context.**					
I have a better understanding of the **tensions involved when trying to restore & practice this kuleana within settler state structures**.					
I **learned from/was inspired by the struggles and success of the Native Hawaiian people** in their commitment to restoring/enacting kuleana through the case studies of Molokaʻi & Kahoʻolawe.					

2. I am able to apply lessons learned from Native Hawaiian people, their culture, and their history in my work back home. Yes/No (circle one).

If YES, what are some of these lessons? List as least TWO.

3. At the end of this exchange, how would you rate your level of understanding of the following concepts related to Native Hawaiian politics?
(Check one column for each concept.)

Concept	Advanced	Intermediate	Beginning
Kuleana			
Cultural resurgence & revitalization			
Militarism			

Land struggles			
Sovereignty			

4. At the end of this exchange, how would you rate your level of understanding of the following concepts related to <u>Indigenous politics</u>?
(Check one column for each concept.)

Concept	Advanced	Intermediate	Beginning
Decolonization			
Indigenous governance			
Sustainable self-determination			
Indigenous diplomacy			
Global rights discourse			

5. At the end of this exchange, how confident are you to engage with <u>Native Hawaiian political concepts</u> (like the ones listed above) in different contexts/settings?

ACADEMIC SETTING				
	Very Confident	Confident	Somewhat Confident	Not Confident
In **academic classes**				
At **professional conferences**				
COMMUNITY (outside the academy)				
	Very Confident	Confident	Somewhat Confident	Not Confident
With **grassroots organizations**				
With **non-profit organizations/NGOs**				
With **Pre-12 schools**				

In **formal cultural exchanges with other indigenous groups**				
Via **social networking sites** (Facebook, Twitter, etc.)				
SOCIAL/PERSONAL				
	Very Confident	Confident	Somewhat Confident	Not Confident
With **family and friends**				
With **indigenous people you just meet**				
With **settlers you just meet**				
With **faculty/recognized scholars**				
With **activists/community leaders**				
With **cultural practitioners/experts and elders**				

5. At the end of this exchange, how confident are you to engage with <u>Indigenous political concepts</u> (like the ones listed above) in different contexts/settings?

ACADEMIC SETTING				
	Very Confident	Confident	Somewhat Confident	Not Confident
In **academic classes**				
At **professional conferences**				
COMMUNITY (outside the academy)				
	Very Confident	Confident	Somewhat Confident	Not Confident
With **grassroots organizations**				
With **non-profit organizations/NGOs**				
With **Pre-12 schools**				

In **formal cultural exchanges with other indigenous groups**				
Via **social networking sites** (Facebook, Twitter, etc.)				
SOCIAL/PERSONAL				
	Very Confident	Confident	Somewhat Confident	Not Confident
With **family and friends**				
With **indigenous people you just meet**				
With **settlers you just meet**				
With **faculty/recognized scholars**				
With **activists/community leaders**				
With **cultural practitioners/experts and elders**				

Goals/Expectations

1. Please rate the degree to which you agree with the following statements about your PERSONAL GROWTH as a result of this program.

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
I gained a better understanding of my **identity** and myself.					
I learned more about **my culture, heritage, and place**.					
I have a **deeper connection to this place/my homeland, Hawai'i**.					
I am committed to **restoring my own kuleana to my place/land and my people/nation/community**.					
I gained an understanding of **how to fit in as a scholar/academic or be a resource for my community OR the community where I live.**					
I developed **new relationships/ alliances and strengthened existing**					

ones in our shared fight for decolonization & regeneration.					

2. Please rate the degree to which you agree with the following statements about the INSTRUCTORS of this program.

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
The instructors appeared to have a **thorough knowledge of the subject**.					
The instructors **broadened my understanding and grasp of the subject**.					
The instructors **clearly stated at the beginning the objectives & requirements for the program**.					
The instructors were **effective in meeting the objectives**.					
The instructors **encouraged me to fully engage in all activities & share my unique perspective with all participants**.					

Considering everything, how would your rate the instructors of the UHIP-IGOV exchange. Please circle one.

Excellent Good Average Poor Very Poor

Please explain your overall rating of the instructors above.

3. Remembering the THREE main goals you set for yourself at the onset of this program, explain how you feel you have met them. Please be specific and use examples when appropriate.

1.

2.

3.

Program Satisfaction

1. Please tell us about your MOST valuable and memorable experience during the exchange, making sure to include why, how it impacted you, what you learned, etc.

2. Please tell us about your LEAST valuable and/or helpful experience during the exchange, making sure to explain why and, if possible, how could it be improved for future exchanges.

3. If given the chance, would you enroll or participate again in the UHIP-IGOV exchange in the future? Yes/No (circle one).

4. Would you recommend the UHIP-IGOV exchange to others? Yes/No (circle one).

5. Considering everything, how would your rate the UHIP-IGOV 2012 exchange. Please circle one.

Excellent Good Average Poor Very Poor

Please explain your overall rating of the course above.

APPENDIX C: 2015 UHIP-IGOV EXCHANGE, PRE-QUESTIONNAIRE

UHIP-IGOV Exchange 2015
Pre-Questionnaire

Basic Information

1. I am currently a student at UH Mānoa/UVIC (circle one).
If you are NOT a student, please clarify your role in the exchange.

_____

2. What degree do you expect to receive when you graduate? Please indicate your specific program/field below. (If you are not a student, please skip and go to question #3.)

___ Master's Degree in _____

___ Doctoral Degree in _____

___ Other. Please specify. _____

3. Is this your first time participating in the UHIP-IGOV exchange? Yes/No (circle one).
If NO, please list the year(s) of your previous exchange(s)?

4. How did you hear about the UHIP-IGOV exchange? (Check all that apply)

___ Classmate
___ Friends/Family
___ Word of Mouth
___ Faculty member
___ Academic Advisor
___ E-mail announcement/flyer
___ Posted flyer
___ Other. Please specify. _____

Background Knowledge

1. Prior to participating in this exchange, how would you rate your level of understanding of the following Native Hawaiian/Indigenous political concepts?
(Check one column for each concept.)

Concept	Advanced	Intermediate	Beginning
Piko			
Kuleana			
Ea			
Land struggles (in Hawai‘i)			
Settler Colonialism			
Decolonization			
Sustainable self-determination			
Indigenous governance & diplomacy			

2. Prior to participating in this exchange, how would you rate your level of confidence to engage in the following political and scholarly practices?
(Check one column for each practice.)

Practice	Very Confident	Confident	Somewhat Confident	Not Confident
Cross-cultural exchange				
Academy-Community engagement/ collaboration				
Community organizing/mobilization				
Everyday acts of resurgence				
Writing for publication				

Goals/Expectations

1. Indicate your primary reason(s) for participating in the UHIP-IGOV exchange. (Check 3 that apply and then rank your choices, 1 being the most important.)

___ To learn more about my culture, heritage, and place
___ To gain a better understanding of myself and my identity
___ To participate in Indigenous diplomacy/a cross-cultural exchange with other Indigenous people
___ To apply my knowledge of Native Hawaiian and/or Indigenous political concepts in experiential, place-based, project-based activities in community settings
___ To understand the tensions involved when trying to restore kuleana, regenerate community, and revitalize cultural practices within settler-colonial structures
___ To learn concepts, skills, and strategies that I can apply in efforts to restore my own kuleana in my own community (piko, ea, community engagement, community organizing, etc.)
___ To learn about and participate in everyday acts of resurgence through convergence/critical praxis happening both in the academic setting as well as out in the community
___ To learn how to fit in as a Indigenous scholar/academic in my own community/be a resource for my community
___ To learn how to fit in as a settler in my host community/be a resource for the community
___ To feel more connected to a genealogy of Hawaiian/Indigenous activism
___ To participate in the decolonization of the academy, our communities, and other settings
___ Good past experience in the UHIP-IGOV exchange program
___ Recommendation from a friend/classmate
___ Recommendation from faculty or staff
___ Other. Please specify below.

2. List AND explain THREE specific goals you have for yourself in this program (academically, professionally, personally, etc.).

1.

2.

3.

3. Of the activities listed below, what THREE (3) are you most interested in? Please rate them, 1 being the MOST and 3 being the LEAST.

___ Being immersed in the Hawaiian community
___ Engaging with community leaders, activists, cultural practitioner/experts, elders
___ Visiting historically and culturally significant sites on the island of O'ahu and learning about their genealogies
___ Ceremony/Cultural protocol
___ Practicing everyday acts of resurgence by engaging with the concepts and practices of piko, kuleana, ea, community engagement, community organizing, etc.
___ Interacting and sharing experiences with students and faculty from different programs and different places in classroom lectures and discussions (a convergence of thinking)
___ UH Mānoa Ethnic Studies Conference
___ Writing an essay on everyday acts of resurgence
___ Working in lo'i kalo (taro patch)
___ Participating in Nā Kama Kai—a Hawaiian ocean-based program for Hawai'i's youth
___ Hawaiian food preparation
___ Learning and performing mele (songs/chants/poetry)
___ Making lei
___ Preparing/making gifts
___ Longer exchanges (i.e., semester at UVIC or UHM, community governance projects in Hawai'i)
___ Other. Please specify below.

APPENDIX D: 2015 UHIP-IGOV EXCHANGE, POST-QUESTIONNAIRE

UHIP-IGOV Exchange 2015
Post-Questionnaire

Outcomes/Impacts

1. As a result of participating in the UHIP-IGOV 2015 exchange program, . . .

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
I have a clearer understanding of the **concepts of kuleana, piko and ea and how they can be applied in my context.**					
I have a better understanding of the **tensions involved when trying to restore & practice my kuleana within settler-colonial structures**.					
I **learned from/was inspired by the struggles and success of the Hawaiian people** in their commitment to restoring/enacting kuleana through the case studies of He‘eia, Waiāhole-Waikāne, Maunakea, Kalihi, etc.					

2. I am able to apply lessons learned from Native Hawaiian people, their culture, and their history in my work back home. Yes/No (circle one).

If YES, please list at least TWO lessons you plan to apply in your own work.

3. At the end of this exchange, how would you rate your level of understanding of the following Native Hawaiian/Indigenous political concepts?
(Check one column for each concept.)

Concept	Advanced	Intermediate	Beginning
Piko			
Kuleana			
Ea			

Land struggles (in Hawai‘i)			
Settler Colonialism			
Decolonization			
Sustainable self-determination			
Indigenous governance & diplomacy			

4. At the end of this exchange, how would you rate your level of confidence to engage in the following political and scholarly <u>practices</u>? (Check one column for each practice.)

Practice	Very Confident	Confident	Somewhat Confident	Not Confident
Cross-cultural exchange				
Academy-Community engagement/ collaboration				
Community organizing/mobilization				
Everyday acts of resurgence				
Writing for publication				

<u>Ea Workshops</u>

1. Please rate the degree to which you agree with the following statements about the <u>Ea workshops</u> you participated in as a part of the exchange program.

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	N/A
The workshops gave me some **practical skills for organizing**.						
The workshops made me **think in new and different ways**.						
I have a better understanding of some **important terms and concepts**.						
I feel more connected to a **genealogy of Hawaiian activism**.						
I would like to **spend more**						

time doing the kinds of things we did in these workshops.						

Goals/Expectations

1. Please rate the degree to which you agree with the following statements about your PERSONAL GROWTH as a result of the UHIP-IGOV exchange program.

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
I gained a better understanding of my **identity** and myself.					
I learned more about **my culture, heritage, and place**.					
I have a **deeper connection to this place/my homeland, Hawai'i**.					
I am committed to **restoring my own kuleana** to my place/land and my people/nation/community **through practices of piko, ea, & resurgence.**					
I gained an understanding of **how to be a resource for my community OR the community where I live.**					
I developed **new relationships/ alliances and strengthened existing ones** in our shared struggle for decolonization & resurgence.					

2. Please rate the degree to which you agree with the following statements about the INSTRUCTORS of the UHIP-IGOV exchange program.

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
The instructors appeared to have a **thorough knowledge of the subject**.					
The instructors **broadened my understanding and grasp of the subject**.					
The instructors **clearly stated at the beginning the objectives & requirements for the program**.					
The instructors were **effective in**					

meeting the objectives.					
The instructors **encouraged me to fully engage in all activities & share my unique perspective with all participants**.					

Considering everything, how would your rate the instructors of the UHIP-IGOV exchange. Please circle one.

Excellent Good Average Poor Very Poor

Please explain your overall rating of the instructors above.

3. Remembering the THREE main goals you set for yourself at the onset of this program, explain how you feel you have met them. Please be specific and use examples when appropriate.

1.

2.

3.

Program Satisfaction

1. In terms of the entire UHIP-IGOV exchange, …

- **Please tell us about your MOST valuable and memorable experience during the exchange, making sure to include why, how it impacted you, what you learned, etc.**

- **Please tell us about your LEAST valuable and/or helpful experience during the exchange, making sure to explain why and, if possible, how it could be improved for future exchanges.**

3. In terms of the Ea Workshops, …

- **What were the most valuable things you learned in these workshops, and what will you use in your own work as leader or organizer?**

- **Please share any suggestions for how we can improve these workshops for people engaged in Indigenous resurgence.**

4. If given the chance, would you enroll or participate again in the UHIP-IGOV exchange in the future? Yes/No (circle one).

5. Would you recommend the UHIP-IGOV exchange to others? Yes/No (circle one).

6. Considering everything, how would your rate the 2015 UHIP-IGOV exchange. Please circle one.

Excellent Good Average Poor Very Poor

Please explain your overall rating of the course above.

APPENDIX E: 2016 UHIP-IGOV EXCHANGE, INTERVIEW/FOCUS GROUP GUIDES

Interview/Focus Group Guide (KUMU)
2016 UHIP-IGOV Exchange

I. Introduction & Mahalo for Participation

It has been so great to participate in another amazing UHIP-IGOV exchange with you all. Mahalo nui for agreeing to sit down with me as a part of my doctoral research to talk story from the perspective of KUMU who are returning to the exchange this year after having been a part of multiple exchanges in the past, most of you since the beginning of the program.

I am so grateful to be able to bring you all together to share some of your rich experiences planning, leading, and participating in multiple exchanges and learn how these experiences have influenced your thinking as well as your work with your own community after returning home.

I am really looking forward to hearing your stories of how the exchange has impacted or even changed you, and, by extension, has impacted your work/research, families, homelands, and communities long after the exchanges are over.

But before we get into our talk story session, I wanted to offer a brief explanation of my doctoral research and how this focus group will fit into my study.

II. Briefly describe research

My research study is focused on how Hawaiian educators might move beyond the shortcomings of mainstream place-based education & instead begin the process of reclaiming and reframing our own theories and pedagogies of ʻāina-based/conscious education so that we can regain control of our Native educational practices and reassert our educational sovereignty.

My dissertation takes the form of a multi-site case study that examines three ʻāina-based and ʻāina-conscious programs at both the elementary and post-secondary levels that are set in Hawaiʻi and led by Hawaiian and Indigenous educators whose pedagogies depart significantly from the Western place-based approach.

The 2012 and 2015 UHIP-IGOV exchanges here in Hawaiʻi are two of my three case sites. The other is my piloting of a Hawaiian language curriculum that I co-developed for the ʻāina of Mānoa.

I collected and analyzed data from all three sites already. These focus groups are really the final stage of my study.

Like many ʻŌiwi scholars, my research is situated within and informed by my many genealogies as a Kanaka, hula practitioner, educator, and emerging scholar. In particular, I turn to Native

texts and practices, like mele and hula passed down to me through my many genealogies, as both repositories of Hawaiian epistemology as well as lenses through which to view contemporary pedagogical, ʻāina-based practices.
For example, the language, images, and lessons woven within the lines of poetry of mele from my hula genealogy have helped me to interpret the meaning and significance of patterns and relationships that emerged during my data analysis.

This form of "ancestor lensing" allows me to make sense of present-day expressions of ancestral concepts and practices (aloha ʻāina, kuleana, piko, mole, and ea), which are embedded in the pedagogies I observed and participated in during my multi-site case study.

III. Talk-story

One important theme that surfaced in my data analysis has to do with the importance of participants (kumu and students) returning to their mole (their taproot, foundation, source, such as their families, communities, ʻāina) after participating in an ʻāina-based/conscious program like the UHIP-IGOV exchange.

But not just returning, but returning transformed, ready to apply the ʻike (knowledge, lessons, skills, strategies) that they have gained during the program in the fulfillment of their kuleana to their people, places, and practices after the program is over.

This idea of "returning to the mole" comes from a line in the mele "A Maunakea ʻo Kalani," which you may recognize as the mele and hula that I offered during our time on Maunakea as a way to mahalo the young leaders who hosted us there as well as to honor the kūpuna of that place and the mauna himself.

I am excited to explore this idea of "returning" with you folks, who are yourselves returning to the exchange this year because up until this point I have only been able to observe and record immediate impacts of the exchange on participants through my participant-observations as well as your responses on my post-questionnaires.

These focus groups are an opportunity for me to circle back to some of you who have generously participated in my research in the past and humbly ask if you might share some of your stories about the lasting impacts of the exchange on your thinking and work as well as the growth and transformation that has continued for you after the exchange once you have returned home. Your stories will serve as the foundation for the conclusion of my dissertation.

The four main questions that will help guide our talk-story session today are the same ones that I mentioned in my email to you all. I would like to begin with the first two questions that most relate to this idea of "returning."

1. **What kinds of things** (e.g., concepts, lessons, stories, skills, strategies, perspectives) **have been seeded within you because of the exchanges that you have participated in** (that has been transformative either academically, professionally, or personally)**?**

Follow-up/Clarifying Questions (if needed):

- What role did the ʻāina play in your experience during the exchange?
- Are there certain experiences that stand out for you across the many exchanges that you have participated in as being the most memorable, impactful, transformative? Please consider both planned program activities as well as unplanned, spontaneous activities that happened outside of the regular programming?—everyday acts, socializing after class, ceremonies, chance encounters, opportunities that just arose
- How important was it to have opportunities to engage in a variety of activities in various contexts: academic/intellectual, spiritual/ceremonial, social/everyday, within the academy, out in the community, on the ʻāina?

2. **What new things have sprouted in your own communities after you returned home and began sharing & applying what you learned during the exchange?**

   Follow-up/Clarifying Questions (if needed):

   - Were there specific skills, strategies, lessons learned that you applied back home?
   - Was it difficult to return home and apply the ʻike you learned? How did you deal with these challenges?
   - How has the exchange shaped how you recognize and work to fulfill your kuleana to your 3 Piko: your people, places, and practices?
   - Are there relationships/networks that you developed during the exchange that you continue to draw upon now in your own work?

I would now like to move on to my two final questions that are specifically for you all as kumu.

3. **What keeps you all coming back together to plan and implement this exchange program year after year?**

4. **What kinds of kuleana come along with planning and implementing ʻāina-based/conscious programs like the UHIP-IGOV exchange?**

   Follow-up/Clarifying Questions (if needed):

   - What kinds of skills, perspectives, experiences, positionalities, kuleana, etc. do kumu who are wanting to plan and implement ʻāina-based/conscious programs like the UHIP-IGOV exchange need to have? Can only certain people develop and/or lead these kinds of programs OR can anyone do it?
   - What ideas, concepts, or principles guide your planning of the exchange?
   - What do you hope students (ʻŌiwi and settler) will get out of the exchange?

5. **Is there anything else you'd like to tell me? Is there a question I should have asked you but didn't? Do you want to go back to anything we discussed earlier?**

IV. Conclusion & Mahalo

Mahalo nui again to you all for generously agreeing to participate in this focus group. I will be reviewing my notes and the audio recording in the months to come and then work to weave your moʻolelo throughout the conclusion of my dissertation.

Your thoughts, experiences, stories, perspectives, and reflections are already beginning to help me better understand the UHIP-IGOV exchange as well as see how ʻāina-based/conscious programs like the exchange can not only …

- transform those who participate in them but can also
- help participants to see the potential for transformation in their own communities and
- what role they can play in making these alternative futures come to pass.

Focus Group Guide (HAUMĀNA)
2016 UHIP-IGOV Exchange

I. Introduction & Mahalo for Participation

It has been so nice to be in another amazing UHIP-IGOV exchange with you all.
Mahalo nui for agreeing to sit down with me as a part of my doctoral research to talk story from the perspective of participants who are returning to the exchange this year after having participated in one or more exchanges in the past.

I am so grateful to be able to bring you all together to share some of your rich experiences during multiple exchanges and how these experiences have impacted your thinking as well as your work with your own community after returning home.

I am really looking forward to hearing your stories of how the exchange has impacted or even changed you, and, by extension, has impacted your work/research, families, homelands, and communities after returning from the exchange.

But before we get into our talk story session, I wanted to offer a brief explanation of my doctoral research and how this focus group will fit into my study.

II. Briefly describe research

My research study is focused on how Hawaiian educators might move beyond the shortcomings of mainstream place-based education & instead begin the process of reclaiming and reframing our own theories and pedagogies of ʻāina-based/conscious education so that we can regain control of our Native educational practices and reassert our educational sovereignty.

My dissertation takes the form of a multi-site case study that examines three ʻāina-based and ʻāina-conscious programs at both the elementary and post-secondary levels that are set in Hawaiʻi and led by Hawaiian and Indigenous educators whose pedagogies depart significantly from the Western place-based approach.

The 2012 and 2015 UHIP-IGOV exchanges here in Hawaiʻi are two of my three case sites. The other is my piloting of a Hawaiian language curriculum that I co-developed for the ʻāina of Mānoa.

I collected and analyzed data from all three sites already. These focus groups are really the final stage of my study.

Like many ʻŌiwi scholars, my research is situated within and informed by my many genealogies as a Kanaka, hula practitioner, educator, and emerging scholar. In particular, I turn to Native texts and practices, like mele and hula passed down to me through my many genealogies, as both repositories of Hawaiian epistemology as well as lenses through which to view contemporary pedagogical, ʻāina-based practices.

For example, the language, images, and lessons woven within the lines of poetry of mele from my hula genealogy have helped me to interpret the meaning and significance of patterns and relationships that emerged during my data analysis.

This form of "ancestor lensing" allows me to make sense of present-day expressions of ancestral concepts and practices (aloha ʻāina, kuleana, piko, mole, and ea), which are embedded in the pedagogies I observed and participated in during my multi-site case study.

III. Talk-story

One important theme that surfaced in my data analysis has to do with the importance of participants (kumu and students) returning to their mole (their taproot, foundation, source, such as their families, communities, ʻāina) after participating in an ʻāina-based/conscious program like the UHIP-IGOV exchange.

But not just returning, but returning transformed, ready to apply the ʻike (knowledge, lessons, skills, strategies) that they have gained during the program in the fulfillment of their kuleana to their people, places, and practices after the program is over.

This idea of "returning to the mole" comes from a line in the mele "A Maunakea ʻo Kalani," which you may recognize as the mele and hula that I offered during our time on Maunakea as a way to mahalo the young leaders who hosted us there as well as to honor the kūpuna of that place and the mauna himself.

I am excited to explore this idea of "returning" with you folks who are yourselves returning to the exchange this year because up until this point I have only been able to observe and record immediate impacts of the exchange on participants through my participant-observations as well as your responses on my post-questionnaires.

These focus groups are an opportunity for me to circle back to some of you who have generously participated in my research in the past and humbly ask if you might share some of your stories about the lasting impacts of the exchange on your thinking and work as well as the growth and transformation that has continued for you after the exchange once you have returned home. Your stories will serve as the foundation for the conclusion of my dissertation.

The three main questions that will help guide our talk-story session are the same ones that I mentioned in my email to you all. I will read them all and then see where the conversation takes us.

1. **What kinds of things** (e.g., concepts, lessons, stories, skills, strategies, perspectives) **have been seeded within you because of the exchanges that you have participated in** (that has been transformative either academically, professionally, or personally)**?**

   Follow-up/Clarifying Questions (if needed):
   - What role did the ʻāina play in your experience during the exchange?

- Are there certain experiences that stand out for you across the many exchanges that you have participated in as being the most memorable, impactful, transformative? Please consider both planned program activities as well as unplanned, spontaneous activities that happened outside of the regular programming?—everyday acts, socializing after class, ceremonies, chance encounters, opportunities that just arose
- How important was it to have opportunities to engage in a variety of activities in various contexts: academic/intellectual, spiritual/ceremonial, social/everyday, within the academy, out in the community, on the ʻāina?

2. **What new things have sprouted in your own communities after you returned home and began sharing & applying what you learned during the exchange?**

   Follow-up/Clarifying Questions (if needed):
   - Were there specific skills, strategies, lessons learned that you applied back home? Was it difficult to return home and apply the ʻike you learned? How did you deal with these challenges?
   - How has the exchange shaped how you recognize and work to fulfill your kuleana to your 3 Piko: your people, places, and practices?
   - Are there relationships/networks that you developed during the exchange that you continue to draw upon now in your own work?

3. **What keeps you coming back to the exchange year after year?**

4. **Is there anything else you'd like to tell me? Is there a question I should have asked you but didn't? Do you want to go back to anything we discussed earlier?**

IV. Conclusion & Mahalo

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- transform those who participate in them but can also
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